

The Memorial Service at Paotingfu, by Arthur H. Smith  
Pres. Rhees's Review of Prof. Gilbert's Book Western Reserve's Seventy-fifth Anniversary

OF  
VED  
VI  
A  
to.

THE  
CONGREGATIONALIST  
AND  
CHRISTIAN-WORLD

Volume LXXXVI

8 June 1901

Number 23



CHARLES F. THWING, LL. D.  
*President Western Reserve University*

THE · PILGRIM · PRESS  
14 · BEACON · STREET · BOSTON

Copyright 1901 by Cong. S. S. & Pub. Soc. Trademark Registered

## Brightening Prospects in Turkey

One who travels 500 miles on horseback in Asia Minor, as the writer has done in the last six months, cannot fail to be impressed with the wonderful beauty of the scenery, the abundance and variety of the natural resources. The general configuration is that of a series of plains of different altitudes, each encircled by a wreath of mountains. Often the plain narrows to a valley, and the mountains then become two frills skirting the edges, and pouring down their waters to form the brook that leaps joyously along the floor of the valley. A fine grade of wheat is the staple crop. Corn and barley abound. Rice flourishes in sections. Tobacco, hemp and even cotton are abundantly produced, as are all the staple fruits and garden vegetables of the temperate zone. The mountains are not yet entirely denuded of the native forests of beech and pine, and the hills are covered with grasses, that, though they early turn brown in the strong sunshine, are nutritious all the year round, and afford rich pasture for abundant flocks and herds.

If there is a happy man in the country it is Dr. W. S. Dodd of Cesarea, who has seen fourteen years of patient work as a missionary physician crowned at last by the erection of a commodious four-story hospital. Five stations are supplied with medical missionaries, and three of these, Aintab, Cesarea and Marsovan, have hospitals of thirty to forty beds each. Each of these hospitals has hundreds of important surgical operations every year, and patients are treated by the thousand. The Azariah Smith hospital staff at Aintab treated 43,331 cases in nine months of the last year. Daily prayers in the wards, preaching or personal Christian conversation among the clinic crowds, Sabbath services and the example of Christian conduct set by the members of a hospital corps keep the medical branch of the work in sympathy with the evangelistic, and make it a powerful auxiliary thereto. Patients often say when they go out cured that they never knew it was wrong to lie or steal until they learned it in the hospital. Some become so attached to the Bible that they are hardly willing to spare it for other patients to read. Especially is the work of the medical missionary important in a Mohammedan country, for Mohammedans often have such perverted ideas of Christianity from the professed examples of it that they are familiar with that the gospel has no real access to their hearts. Many a Turk for the first time learns what Christianity and the Bible really are when some providential sickness drives him to the one physician whom he trusts in a critical case.

In the death of Dr. Elias Riggs the Levant has lost its foremost Christian scholar. He was currently believed to have at least a reading knowledge of all the languages of all Europe, besides those in which his missionary work was done, and all the ancient languages requisite for Biblical scholarship. The European Turkey Mission, of which he was a member, was once discussing efforts for the Albanians, and was occupied with the preliminary question how they could get knowledge enough of the language to begin, when Dr. Riggs quietly announced that he had the manuscript of an Albanian grammar in his desk at home which they were welcome to publish if they saw fit. He added that some months before he was engaged on a kindred dialect, and it was but a slight task additional to acquire the Albanian grammar, which he had written out to fix his own studies.

The Day of Prayer for Colleges has been followed by gracious and sincere revivals in Central Turkey, Euphrates and Anatolia Colleges. The academy at Talas has been profoundly moved, every student giving evidence of the touch of God's Spirit. Mr. Browne and Miss Bush, the touring missionaries of Har-

poot, after a campaign of nineteen weeks' daily meetings in Diarbekir, have seen the evangelical church in that historic city renewed by the divine power and sixty persons added to its membership.

Marsovan, Turkey.

G. E. W.

Perfect valor consists in doing without witnesses all we should be capable of doing before the whole world.—Rochefoucauld.

## \$50.00 California AND RETURN

Tickets on sale July 6 to 13; return limit August 31, 1901, via

Chicago & North-Western  
Union Pacific  
Southern Pacific

THE OVERLAND LIMITED, the luxurious every-day train, leaves Chicago 6.30 p. m. Only three days en route. All meals in Dining Cars; Buffet Library Cars (with barber). Two other fast trains 10.00 a. m. and 11.30 p. m. daily. The best of everything. Call on any agent for tickets or address

461 Broadway, - New York; 435 Vine St., - Cincinnati  
601 Ches't St., Philadelphia; 507 Smith's Id St., Pittsburgh  
388 Washington St., Boston; 234 Superior St., Cleveland  
301 Main St., - Buffalo; 17 Campus Martius, Detroit  
212 Clark St., - Chicago; 2 King St., East, Toronto, Ont.

## THE LENOX

Boylston Street  
Boston's Newest Hotel

Near New Old South and Trinity Churches, Boston  
Public Library, Art Museum, New Horticultural,  
Symphony and Chickering Halls.

Superb in Appointments, Cuisine  
and Service

ABSOLUTELY FIREPROOF

EUROPEAN PLAN

The Most Modern and Up-to-date Hotel in Boston

Special Rates for Clergymen during  
May, July and August.

URIAH WELCH  
Formerly of New York

GO TO  
Lake George

"The most beautiful lake in America"  
—FRANCIS PARKMAN

For a summer stay in charming surroundings, the most lovely spot in all the Lake George region where the society is especially congenial for refined people, go to the

Silver Bay Hotel

A new, clean, comfortable hotel. Homelike  
No bar. Write for information, addressing

SILAS H. PAINE, Hotel Majestic, New York

ADIRONDACKS.  
THE WAWBEEK AND COTTAGES

ON UPPER SARANAC LAKE.  
Pure Spring Water. 9 Hole Golf Links.  
Private Tables, Boating, Hunting, Fishing.  
Send for illustrated booklet to  
J. BEN HART, Proprietor, Wawbeek, N. Y.

## BOSTON & ALBANY R. R.

N. Y. C. & H. R. R. Co., Lessee.

Rates and Conditions for Excursion Tickets to

BUFFALO or NIAGARA FALLS  
AND RETURN.

B. & A. R. R. to Albany, N. Y. C. & H. R.  
R. R. to Buffalo or Niagara Falls.  
(Returning same way.)

ACCOUNT OF

## Pan-American Exposition

MAY 1st to Nov. 1, 1901.

From	Class A.	Class B.	Class C.
BOSTON	\$19.00	\$16.00	\$12.00
S. FRAMINGHAM	18.70	15.80	11.60
WORCESTER	18.00	14.60	11.00
PALMER	16.25	13.50	10.00
SPRINGFIELD	15.65	12.75	9.50
WARE	16.75	13.70	10.40
WINCHENDON	18.00	14.50	10.50
TEMPLETON	18.00	14.40	10.40
ATHOL	16.90	13.70	10.45
WESTFIELD	18.30	12.80	9.20
PITTSFIELD	13.70	11.00	7.75
NORTH ADAMS	14.00	11.25	8.00
CHATHAM	13.10	10.10	6.85

### CONDITIONS.

Class A—On sale daily and good for passage, in either direction, May 1st to Oct. 28th, final limit Nov. 2d, and in Pullman Cars on payment of additional charges for such accommodations.

Class B—On sale daily, and good for fifteen (15) days including date of sale, and for continuous passage only in each direction; and are non-transferable, requiring signature of purchaser, and must be stamped by agent at Buffalo or Niagara Falls before same will be good for return passage. Good in Pullman Cars on payment of additional charges for such accommodations.

Class C—On sale daily, and good for eight (8) days including date of sale, and for continuous passage in each direction, and in day coach only as per contract of ticket. Not good in Pullman Sleeping or Drawing Room Cars or on limited trains. Tickets are non-transferable, and require signature of purchaser, and must be stamped by agent at Buffalo or Niagara Falls before same will be good for return passage.

A. S. HANSON, General Passenger Agent.

## FOREIGN TOURS

Parties leaving June, July and August. Moderate prices. Short tour in August, \$225. Our tours have many special and valuable features. Conducted by university graduates.

Illustrated pamphlet now ready.

DUNNING & SAWYER,

106 Congregational House, Boston, Mass.

## GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

## LEYLAND LINE

Every Wednesday,

BOSTON—LIVERPOOL: LONDON

First Cabin, \$60 upwards, depending on steamer. Splendid steamer "Devonian" (new), 11,000 tons, June 5; "Cestrian," 9,000 tons, June 12; "Winifredian" (new), 10,500 tons, June 20; "Uderian" (new), 6,000 tons, June 15, to London.

F. O. HOUGHTON & CO., Gen'l Agents,  
Telephone 1359 Main. 115 State Street, Boston

## To PALESTINE and EGYPT.

LOWEST RATE EVER OFFERED.  
UNIQUE FEATURES.

Our Bible Students' Excursion. March, 1902. A Year of Preparatory Reading. Books furnished. Lectures en route. Lady Interpreter. Select, congenial group. Number rigidly limited. Comfort and experienced leadership.

PALESTINE EXCURSION CO.,  
1221 Van Buren St., Chicago, Ill.

## GUNARD LINE.

Largest New Twin Screw Passenger Steamers from Boston to Liverpool via Queenstown. Remarkable for steadiness. 14,000 tons, 600 feet long, 65 feet beam. All Saloon and Second Saloon Rooms located on upper decks amidships. Perfect ventilation.

SAXONIA, June 15, July 20, Aug. 24.

IVERNIA, July 6, Aug. 10.

Saloon, \$75 up. Second Saloon, \$42.50. Third Class, low rates. Accommodation unsurpassed.

Low winter rates in force July 20th.

ALEXANDER MARTIN, Agent,  
99 State St., Boston, Mass.

## PAN-AMERICAN BUFFALO.

Hotel and private house accommodations secured for visitors. All prices. Old established Tourist Agency. Full information on application.

AMERICAN GUIDE AND COURIER COMPANY.  
220 Devonshire St., Boston, Mass. Tel. 3872 Main.



Cow's milk is sufficiently nutritious for an infant, provided that he can digest and assimilate it. Few infants can do this, as the solids in cow's milk are less digestible than those in the infant's natural food—breast milk. By the addition of Mellin's Food these solids are so modified as to be readily digested and perform their share in the nourishment of the child.

**ICY FACTS.**—There are solid chunks of frozen wisdom in the words spoken concerning the Eddy refrigerator in another column of this paper by the Paine Furniture Company. It must be borne in mind that this house has the entire field of the United States from which to choose for their customers the best refrigerator made. And they choose the Eddy. Comment is unnecessary. The fact speaks for itself.

**LIFE.**—The poet's exclamation: "O Life! I feel thee bounding in my veins," is a joyous one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not live, but exist; for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.

**A GOLD MINE FOR THE VACATIONIST FREE.**—Well, summer time makes us think of vacations, but where to go is the question. New England is one great pleasure ground, and either at the shore or in the glorious mountains there is variety enough to satisfy all. There are ample accommodations in every region, and the luxuriant furnishings and sumptuous table which the inn-keeper provides has gained for New England a reputation of extensive proportions. Another feature which gives New England a decided prominence as a summer resort are the exceptional transportation facilities at the command of the tourist. It matters not from which point you gain entrance to the region, for in every direction the Boston & Maine Railroad has a service which includes through express trains equipped with modern parlor and sleeping-cars. Its Passenger Department, with headquarters in Boston, compiles a book known as "Summer Resorts and Tours," which is nothing less than a "vacation pointer." It includes a list of hotels and boarding-houses, rates, routes, maps and steamer connections. Send for it—it is free, and contains everything you want to know about vacations.

### Subscribers' Wants

**To Let.** For the summer, furnished farmhouse, 9 rooms, shade trees, pine grove, five views, 2 miles from R. R. Stanley H. Abbot, Wilton, N. H.

**To Let.** With table board, a large sunny room with French dressing-room attached, near Beverly. Modern improvements. Advantages of country and water side. Address E. H. S., 48 Bridge St., Salem, Mass.

**To Rent for August.** Beautifully situated furnished cottage on Bear Island, Lake Winnepesaukee, near steamboat landing and postoffice, pine grove, wide veranda, good fishing. Rev. W. S. Hawkes, Springfield, Mass.

**Home Wanted.** A girl 15 years old, large for her age, strong and in good health, desires a situation where she can have some school privileges and work enough to pay for board and clothes. Address C. L. D. Youkin, Supt. Boston North End Mission.

**Vacation employment.** To combine employment and recreation during the summer vacation, a young lady, teacher, would care for or teach children. A place by the seashore preferred. Willing to travel. Address Miss P., care *The Congregationalist*.

**Companion.** A lady teacher would like to accompany some family to the seashore or country during vacation. Would assist in care or teaching of children, or as companion to invalid, or any other light duties. Address, Teacher, North Salem, N. H. P. O. Box 54.

**Genealogical Research.** A gentleman, well-known in Congregational circles, an expert in this work, is open for engagements. Reasonable expense. Colonial and Revolutionary records a specialty. Address Generalogy, 168 W. Brookline St., Boston. Best of references.

**Furnished House to Let** at low rate, in Bedford, Mass. Fifteen miles from Boston, five minutes from station, three from electric. Ten rooms, simply but comfortably furnished, abundance of small fruits, maple grove adjacent. Address Rev. E. Loomis, Bedford, Mass.

**For Sale.** House of 9 rooms, barn, chicken-house, half acre of garden with much fruit, at Willington Center, close by store, post office, Congregational and Baptist churches. Fine view. Good place for retiring clergyman. Price \$650. E. D. Hayes, Willington, Ct.

**Summer Boarders.** I am prepared to take a few boarders in my home, "Taylor House," at Middlefield, Mass., in the Berkshire Hills. Middlefield is one of the most picturesque of the hill towns, altitude 1,900 ft., with scenery and air unsurpassed. Rates \$1.00 per day, with special rates through June, and to families. Address Mrs. J. T. Webb, Middlefield, Mass.

## THE CONGREGATIONALIST

and Christian World (first of the month issues)

Copyright 1961 Cong. S. S. & Pub. Soc. All rights reserved

### Contents 8 June 1961

<b>EDITORIAL:</b>	
Event and Comment	907
Does the Church Need Miracles	911
Christian Science Growth	911
Turkey Pays the Indemnity	912
Crumbling Characters	912
In Brief	912
<b>CONTRIBUTIONS:</b>	
Penclings. A Peripatetic	913
Western Reserve University at Its Seventy-fifth Milestone. Prof. H. N. Fowler	914
A Unique Memorial Service at Paotingfu. Rev. A. H. Smith, D. D.	916
Christian Science, Pro and Con	920
<b>THE HOME:</b>	
Our Playmate—a poem. Cara W. Brouson	921
Paragraphs	921
Brothers and Sisters. L. Lily Rice Foxcroft	921
House-cleaning—a selected poem	922
Closet and Altar	922
The Conversation Corner. Mr. Martin	923
<b>THE SUNDAY SCHOOL</b> —Lesson for June 16	924
<b>FOR ENDEAVORERS</b> —Topic for June 16-22	922
<b>THE CHURCH PRAYER MEETING</b> —Topic for June 9-15	
Editorial Comment	941
<b>LITERATURE</b>	912
<b>IN VARIOUS FIELDS:</b>	
Hartford's Sixty-seventh	918
Quick Returns from Courtesy to Missionaries	918
In and Around New York	919
Young People and Their Organizations	928
Is Christian Endeavor on the Wane	928
In and Around Chicago	930
Three No-worthy Installations	935
The South Shore	935
From Lowell	935
Twenty Years at the Organ	935
Haydenville's Semicentennial	936
Ware's Century and a Half	936
Revivals	936
<b>MISCELLANEOUS:</b>	
Brightening Prospects in Turkey	904
Dr. Babcock's Clarion Call	915
Vacations, Where and How	915
On Knowing Your Missionary	917
<i>The Congregationalist</i> for Home Missionaries	924
Books Needed in Alaska	924
Our Readers' Forum	925
Professor Gilbert's New Book	926
In and Around Boston	929
Congregationalists in State Convention, East and West	931
Items of Interest	934
Y. M. C. A. Jubilee Convention Program	934
Commencement Dates	938
Meetings and Events to Come	938
Business Outlook	940
Woman's Board Prayer Meeting	940
Deaths	940
A Child's View	940
Tangles	941

## THE CONGREGATIONALIST

and Boston Recorder

The Recorder founded 1816: *The Congregationalist*, 1849  
Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10  
IF PAYMENT IS DELAYED, \$3.50 PER YEAR  
Single Copy, Ten Cents  
ONE OLD AND ONE NEW SUBSCRIPTION, \$5  
CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2  
On trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.  
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.  
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

### The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

### Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**ANDOVER SEMINARY ANNIVERSARY.** June 9-13. Sunday, June 9, 4 P. M., sermon to the graduating class, by Prof. E. C. Smyth, D. D. **Public Examinations:** Tuesday, Biblical Theology, 10 A. M.; Hebrew, 2 P. M.; Jewish Literature, 4 P. M.; Wednesday, Vocal Culture, 8:30 A. M.; New Testament, 9 A. M.; Systematic Theology, 10:30 A. M. **Anniversary of the Society of Inquiry,** Tuesday, 7:45 P. M.; address by Hon. S. B. Capen, LL. D. **Meeting of the Alumni,** Wednesday, 2:30 P. M.; subject for discussion, The Church and the Community. **Reception of the Alumni** and other friends of the seminary, Wednesday, 7:30 P. M. **Graduating Exercises,** Thursday, 10:45 A. M.; addresses by members of the graduating class, conferring of degrees. **Alumni Dinner,** 1 P. M., when a portrait of Professor Smyth will be presented to the seminary; the address on behalf of the donors will be made by Dr. H. P. Dewey of Brooklyn. A large attendance of the alumni is desired and expected.

**FOREIGN MISSIONARY PRAYER MEETING,** under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.  
**REMOVAL.**—The Evangelistic Association of New England, with its Ministerial Department, has removed its offices to 167 Tremont St. in the State Association Building.  
S. M. SAYFORD, Gen'l Sec'y.  
REV. CHAR. A. G. THURSTON, Supt. Ministerial Dept.

The annual meeting of the Congregational Education Society, according to its constitution, is regularly held upon the second Wednesday in June. By virtue of the power lodged in the directors, the annual meeting for the present year is appointed for the third Wednesday, or June 19, 1961, in Pilgrim Hall, Congregational House, at 2 P. M. The report of the directors will be given, the officers elected, and the necessary business transacted. The annual report gives the list of members. Every church, also, which has contributed to the general treasury during the year, is entitled to accredit and send one delegate.

**AMERICAN SEAMEN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.  
Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

### LOOKING ON THE BRIGHT SIDE

BY REV. JOHN M. GREENE, D. D.

Pastor Emeritus of the Eliot Congregational Church, Lowell, Massachusetts

Pp. 77. 35 cents

One of the chief characteristics of Dr. Greene's long and successful ministry has been its cheerfulness. In this little volume, which is not at all autobiographical in form, the secret of that cheerfulness is discovered. One cannot, indeed, reason himself into cheer when the world seems going wrong, but meditation upon those things which make for brightness causes the world to go more smoothly than it otherwise would. The five sermons contained in this book all indicate such topics for meditation, and they have a practical and spiritual value which is very great.

BOSTON The Pilgrim Press CHICAGO

## Joseph Parker, D.D.

His Life and Ministry

By ALBERT DAWSON

London Editor of *The Congregationalist*

Pp. 176. 75 cents, net

The author of this attractive little book was formerly private secretary to Dr. Parker, but is not now connected with him, so that he has the double advantage of intimate acquaintance and complete independence in preparing his sketch. Dr. Parker makes very different impressions on different people, and there is a great deal of criticism and suspicion of him which is based upon slight information. But we have proverbial testimony that the valets of heroes do not worship them, and it must be about as hard to win unfailing respect and admiration from a private secretary. Dr. Parker has accomplished this, and the book is the product of one who believes in the genuine greatness of the subject. The sketch makes no pretense of completeness or critical judgment, but aims to give an intimate glimpse of a notable figure. This aim it accomplishes in a discriminating and fascinating manner.

BOSTON The Pilgrim Press CHICAGO

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

## Benevolent Societies

**WOMAN'S BOARD OF MISSIONS**, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; H. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 607 Congregational House. Office hours 9 to 6. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

**THE WOMAN'S SEAMAN'S FRIEND SOCIETY** of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

**BOARD OF MINISTERIAL AID**, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

**NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND**—Aids aged and disabled ministers and missionaries and their families. Acting Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Request: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the request), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY**, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

**The Missionary Department**, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

**The Business Department**, in charge of the Business Manager and known in the trade the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to E. Herrick Brown, the Chicago Agent.

Before  
Visiting  
the.... **PAN AMERICAN  
EXPOSITION** Get a

**BENNETT ILLUSTRATED SOUVENIR GUIDE**

Maps of Grounds, Buffalo, Niagara. 136 illustrations. Official poster in 8 colors on cover, 50c. postpaid.  
OFFICIAL POSTER, "Spirit of Niagara," 8 colors, 24x46, inches, tubed, \$1.00 postpaid.

**GREATER BUFFALO PUB. CO.,**  
1501 Prudential Bldg., BUFFALO, N. Y.



**CHURCH BELLS, PEALS AND CHIMES**  
OF LAKE SUPERIOR INgot COPPER AND  
EAST INDIA TIN ONLY.  
**BUCKEYE BELL FOUNDRY,**  
THE E. W. VANDUREN CO., Cincinnati, O.

# Memorial Windows

Mr. Louis C. Tiffany, who is Art Director of our Company, and originated Favrite Glass, personally supervises the making of all our memorial windows.

Favrite Glass is used exclusively by us, and in range, depth and brilliancy of color has no equal.

## TIFFANY STUDIOS

333 to 341 FOURTH AVENUE, NEW YORK

Our windows have more than a national reputation. Not only may examples of our work be seen in all parts of the United States, but in foreign cities as well.

We will gladly send our illustrated treatise to those who contemplate the erection of a window.

## All Forms of Memorials

## The Interwoven Gospels Gospel Harmony.

BY REV. WILLIAM PITTENGER.

The four Histories of Jesus Christ blended into a complete and continuous narrative in the words of the Gospels; interlarded with pages showing the Method of the Harmony. Text according to the *American Revised Version*.

Full Indexes, References, Five Maps, Cloth Binding. Formerly \$1.00; now 75 cents net, postpaid.

"Not a verbal harmony, using every word of each Gospel, but as if we were talking with the Evangelists. One relates an incident and calls on the others to add details which they recall, and then another takes up the story and is supplemented in a similar manner. It makes a delightful book for devotional use."—*N. W. Congregationalist*.

"... It is a hopeful sign that the demand for this class of books is increasing, and that the labors of the Revisers of 1881 are gradually receiving a heartier appreciation among intelligent students."—*N. F. Christian Intelligencer*.

"Admirably adapted to use in family and private devotions, and in prayer meetings, and would be very valuable for its suggestiveness to all who study the life of Christ by the Inductive Method."—*Springfield Union*.

*The book is valuable not only for study, but also especially for devotional reading—by one's self, at family prayers, before schools, and in the hands of a Pastor at the Church prayer and conference meeting.*

Recently purchased and now published by

BOSTON **The Pilgrim Press** CHICAGO

## CHURCH BELLS CHIMES and PEALS

Best Superior Copper and Tin. Get our price.  
**McSHANE BELL FOUNDRY, Baltimore, Md.**

FAVORABLY KNOWN SINCE 1826 **BELLS**  
HAVE FURNISHED 25,000  
CHURCH SCHOOLS & OTHER  
**MENEELY & CO. PUREST BEST**  
**WEST-TROY N. Y. BELL-METAL**  
CHIMES, ETC. CATALOGUE & PRICES FREE

## SACRED SONGS No. 1.

Over 830,000 Copies Sold.

208 pages, for Sunday Schools, Prayer Meetings, etc. Board covers, \$25 per 100. Sample, 20 cts.

**THE BIGLOW & MAIN CO., New York and Chicago.**

For Sale by CONG. S. S. & PUB. SOCIETY, Boston and Chicago.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

## The Farmers' Loan and Trust Company.

Chartered 1822.

Nos. 16, 18, 20 & 22 WILLIAM STREET,  
New York.

## CAPITAL AND SURPLUS,

\$7,000,000

The Company is a legal depository for moneys paid into Court, and is authorized to act as Executor, Administrator, Trustee, Guardian, Receiver, and in all other Fiduciary capacities.

Receives deposits upon Certificate of Deposit, or subject to check and

## Allows Interest on Daily Balances.

Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds.

Manages Real Estate and lends money on bond and mortgage. Acts as Agent for the transaction of any approved financial business.

EDWIN S. MARSTON, President.

THOS. J. BARNETT, 2d Vice-President.

SAMUEL SLOAN, JR., Secretary.

AUGUSTUS V. HEELY, Ass't Sec'y.

WILLIAM B. CARDOZO, Ass't Sec'y.

CORNELIUS R. AGNEW, Ass't Sec'y.

## BOARD OF DIRECTORS.

Samuel Sloan,  
William Waldorf Astor,  
S. S. Palmer,  
D. O. Mills,  
Robert F. Ballantine,  
Franklin D. Locke,  
George F. Baker,  
Charles A. Peabody, Jr.,  
Hugh D. Auchincloss,  
D. H. King, Jr.,  
Henry Hentz,  
Robert C. Boyd,  
James Stillman,

Moses Taylor Pyne,  
Henry A. C. Taylor,  
E. R. Holden,  
William Howland,  
Edward R. Bacon,  
H. Van R. Kennedy,  
Cleveland H. Dodge,  
John L. Eiker,  
Daniel S. Lamont,  
A. G. Agnew,  
Archibald D. Russell,  
F. A. Valentine,  
Edwin S. Marston.

# van Houten's Cocoa

is of Unequaled Value as a Household beverage. Economical in use. Easy to make—Easy to Digest and of Exquisite Flavor.  
Sold at all grocery stores—order it next time.



# THE CONGREGATIONALIST

Saturday  
8 June 1901

and Christian World

Volume LXXXVI  
Number 23

## Event and Comment

**Children's Day** If but one day in the year the children came to their right of attention and regard in our churches, there would be no such meaning and enthusiasm as we have come to give to Children's Day. It is the culmination and expression of the thoughts and efforts which all the year find expression in the Sunday schools, the young people's societies, and, if the pastor is wise, in the church services. For it needs more than prominence in the church worship on a single Sunday in June to make the children feel, both that the church is theirs and that they, in effort and enthusiasm, belong to the church. It is good always to have an occasion towards which we are to work and from which we are to carry on impressions for the following days. For this reason the services of Children's Day ought always to appear as the flower of the growth and study of the Sunday school in days that precede it, and not merely as an occasion outside of the school, for which its regular work has in some degree been sacrificed. The school ambitions, the plans of progress and proofs of attainment might well have a part in the program of the day. It must not be forgotten, also, that this is the occasion for showing an interest by special prayers and gifts in the work of founding schools in destitute places—a Christ-like and patriotic work, which children should feel is peculiarly their own. The need is larger than the gifts can overtake. Young and old would do well to make an effort for an increase both of interest and contributions.

**The Jubilee is at Hand** The program printed on page 934 promises a feast of good things in connection with the jubilee of the Y. M. C. A. to be held in Boston, beginning Tuesday morning of next week and continuing until the following Sunday evening. The theological and ecclesiastical elements are naturally not as pronounced as in the case of the International Congregational Council two years ago, but the weight of such names as Bishop Potter, Presidents Faunce, Northrop, Patton and Slocum is sufficient guarantee of the intellectual caliber of the platform. Men like Dr. J. W. Chapman and Robert E. Speer, capable of imparting a warm devotional spirit to any meeting, will have a prominent part. The business contingent comprises leaders in the commercial and professional world, like William E. Dodge, James H. Eckels and J. J. McCook, while such military heroes as General Wheeler and Lieutenant Hobson will call attention to the rapidly expanding work of the associa-

tion for our soldiers and sailors. We are glad that the historical and reminiscent character of the meeting will not be allowed to overshadow everything else. The delegates will not be kept so busy listening to the voices of the past that they will not hear the imperative summons from every side to go in and possess the land that yet remains to be captured. We anticipate large and fruitful meetings, which will not only refresh our local religious life, but which will date the beginning of a new era in Y. M. C. A. history. Pastors whose people are within easy reach of this remarkable gathering should take pains to apprise them of its distinctive character.

**Mrs. Gulick's Return** Brave, accomplished, capable, modest Mrs. Gulick—and if ever a woman deserved complimentary adjectives it is she—has returned to her beloved school, the American Institute for Girls, located now in Biarritz, France. She hopes soon to transfer it to some Spanish city where it can carry on a work even greater than that accomplished for so many years at San Sebastian. We wish that Mrs. Gulick could have gone back with the \$125,000 in her pocket for which she has been pleading so earnestly the last year or two, but she has succeeded in raising about \$75,000, and the remaining amount necessary for a new equipment will, we believe, be forthcoming in due time. At all events, she is justified in proceeding with her plans for enlargement. The American Christian public will not fail that heroic woman as she prosecutes her noble campaign in behalf of the girls of Spain.

**The Sunday School Problem** One of the most serious facts which our churches have to face is the decline in Sunday school membership, which began a few years ago and which still continues. At first it was thought that different methods of enumeration might perhaps account for the apparent shrinkage, but the further drop of 10,000 in Congregational Sunday school membership, as shown by the new Year-Book figures, seems to show that the decline is unmistakable. Experience goes to show that full Sunday schools mean full churches, and that when Sunday schools decline the streams are shut off which supply the churches with new blood. If present Sunday school methods fail to meet present day requirements, whoever can show how to improve them will render a service to the denomination and to the church at large which can hardly be overestimated. Criticism of existing

Sunday school methods is, of course, easy and of this we have a plenty. Practical suggestions actually workable and tested by experience are not so plentiful. Assuming ideal conditions, regular attendance, devoted teachers and scholars eager to learn, the problem would be much simplified. Good teachers are not always easy to find, and scholars are often indifferent, irregular in attendance and frequently without any assistance or encouragement at home. If lessons were studied at home, like day school lessons, some of the unfavorable comparisons with day school work would have some point. But as a rule there is no study except in the class. How can scholars be made to study at home? How can better teachers be trained up in all our churches? What specific improvements in lesson systems and helps can be made? These are questions of the first importance, which we should be glad to have freely and fully discussed in our columns.

### A New Congregational College in the South

One of the most noticeable achievements of the year, measured by the needs which it can be made to supply and its possibilities for guiding our denominational work in the New South, is the acquisition by the A. M. A. of the J. S. Green College at Demorest, Ga. This is a chartered institution with \$30,000 worth of property and over 500 students, and includes an infant theological school with twenty-eight students the first term and the promise of seventy-five in the fall. Hitherto the association has made little headway in providing educational advantages for the masses of Southern whites outside the mountain regions; and the large number of Congregational-Methodist churches which since 1887 have been voluntarily coming to us have been manned by pastors practically uneducated, without books or the knowledge of their use. The C. H. M. S., the A. M. A. and the Education Society stand behind the different departments of this institution, which, with proper equipment, can train an army of young men who in the near future will do much to revolutionize the South educationally. We expect to print soon an article by Rev. F. E. Jenkins, giving a detailed account of this movement, for which we bespeak the interest of every loyal Congregationalist.

### Pan-American Bible Study Congress

Representatives of fourteen religious faiths, Jewish and Christian, from sixteen states or provinces, thirty-eight in all, are to be the

speakers at the Pan-American Bible Study Congress in Buffalo from July 17-21. It will be non-partisan, non-sectarian, non-ecclesiastical and non-polemic. The purpose is strictly educational—to consider modes of Bible study and teaching, compare opinions as to their practical and relative merit and set forth, by exhibition and publication, the statistics and details of American methods of Bible study in comparison with those of other countries. The direction of the congress is in the hands of a board of fifteen laymen, chosen for that purpose at public meetings held in Buffalo last fall, assisted by an auxiliary board composed of editors, teachers, clergymen and secretaries of Sunday school societies and others actively interested in practical Bible study. The program is a full one, and includes as speakers Professor Sanders of Yale, President Stewart of Auburn and Professor Rogers of Drew Seminary, President Harper of Chicago, Principal Rexford of Montreal, Dr. J. M. Gray of Boston, Warden Butler of Seabury Divinity School, Faribault, Minn., Professor Holmes of Swarthmore, Dean Willett of the Disciples Divinity House, Chicago University, Brigadier Brengle of the Salvation Army, Dr. Torrey of the Moody Bible Institute, Chancellor Berkowitz of the Jewish Chautauqua, Dr. Halsey of the Presbyterian Board of Missions, Dr. Ashmore of China, Principal White of the Bible Teachers' College, Montclair, and others. With so representative a body of speakers and so practical an aim, the congress should give an impulse and supply valuable helps to the Bible study of the time.

**What the Assembly Did** There seems to be a good deal of misunderstanding in regard to the exact effect of the action by the Presbyterian General Assembly in regard to creed revision, due mainly to ignorance of the processes of Presbyterian law. No single assembly can formulate and adopt a constitutional or confessional change. This year's assembly ordered a committee to prepare a plan of confessional revision. Next year's assembly will hear that committee's report and, if it chooses to adopt it, send it down to the presbyteries for action. The presbyteries will vote upon it and report their action to a third General Assembly, which will tabulate the results and, if a constitutional majority has voted in favor, will declare the result as of binding force upon the church. The action of the assembly this year only initiates a process which cannot be completed for two years more. And this is alike true for the revision of the present confession and the proposed brief statement. Next year's assembly, or the presbyteries in their turn, might adopt one and reject the other, or refuse them both. The second stage has been reached this year in the plan for a judicial commission to relieve the assembly of some of its work as a court. That was proposed last year, accepted this and is now sent down to the presbyteries for action. The conservatives seem well satisfied with the assembly's action. The radicals hope that the changes will relieve the situation. The committee on revision, of which Dr. Minton, the moderator for this

year, is chairman, must address itself to the difficult task of formulating a revision and an explanatory statement, which shall be consistently Calvinistic and satisfy a large majority of the denomination.

**Trained Sunday School Teachers** The second annual meeting of the Sunday School Commission of the Protestant Episcopal Diocese of New York was held May 20. Addresses were made on the Present State of Sunday School Education, The Obligation Upon the Pastor to Know the Child Nature, How Shall an Order of Study Be Co-ordinated with the Development of the Child Mind?—this by Prof. S. T. Dutton of Columbia University, formerly of Brookline. Subsequent discussion led to the adoption of the following resolutions:

Resolved, That, in the judgment of this body, the Sunday School Commission should take the steps necessary for the establishment of a diocesan Sunday school institute, equipped with a suitable teaching staff and having its permanent residence, if possible, in the see house.

Resolved, That the Sunday School Commission of the diocese of New York memorialize the coming General Convention in California to the effect that special attention should be given to the training of theological students in the art of teaching.

These resolutions were signed by 450 teachers and clergy present. Here is found distinct recognition of the imperative necessity of trained teachers for Sunday schools and of instruction in pedagogics in theological seminaries. Hartford Seminary, as we stated in our issue of May 18, has arranged to meet this need of our clergy. The other seminaries must follow.

#### **A National Constitution for Friends**

The fourteen Yearly Meetings of Orthodox Friends, the largest of which is that of Indiana, have always been separate and independent bodies. A desire for union which had long been growing found expression four years ago in the appointment of a committee to draft a uniform national constitution and discipline. The constitution thus drafted provides for a system of meetings culminating in a national Five Years Meeting, which is to be a central delegated body representing the needs and rights of so many of the Friends in America as shall adopt it. This constitution provides that it shall become operative when seven Yearly Meetings have adopted it. Five have already done so and it is probable that two others will, thereby constituting for the first time a national organization for the denomination. Each Yearly Meeting is to have five delegates in the Five Years Meeting, with an additional delegate for each thousand members. It will be, therefore, a small body. One of the first activities of the new national meeting, if constituted, is expected to be the formation of boards of foreign missions and church extension. The mission work of the denomination in Cuba is unusually successful and promising, and it has for some years been at work in China.

#### **The Friends and Music**

Historically the Friends have been opposed to music and singing in meet-

ings for worship. But along with other changes in their methods and ideals present day Friends have, in some meetings, come to a point where they occasionally sing, and sometimes even permit the use of instruments and a choir. Face to face with this issue, and prodded into comment by the disputatious letters of Friends who do not like the innovations, the editor of the *American Friend* frankly concedes that "Friends have no proper testimony against music in itself," and that each meeting must settle whether it will abide by the old ideals or conform to the customs, of other Protestant sects.

#### **Southeastern Alaska**

Northern Alaska is cut off from communication with the rest of the world for eight months of the year and has its own special and difficult problems, but southeastern Alaska, from the Pacific to the mountains, is accessible all the year round, and is one of the most promising and urgent fields of home missionary activity. We print elsewhere an appeal for books for the Endeavor Library at Voldez, one of the new towns, and refer to it as a sample of the opportunities which are springing up along the coast. At Virgin Bay is another opening for hopeful missionary activity in a new town where one of the richest copper mines in the world has been developed, and where from 500 to 1,000 people will be settled in less than a year. These new churches in the coast towns, besides their work with the settled people, have a mission to the squaw-men (whites who have married Indian women), whose children are growing up in their mothers' heathenism; and to the miners as they come from the interior after their summer's work. "If we can catch the men," writes the pastor of the Voldez church, "as they come out and keep them from 'blowing in' their hard-earned dust at the dens of iniquity, it will be labor well spent and will bring forth fruit more than a hundred fold."

#### **The Roll of Missionary Martyrdom**

The sorrowful tabulation of the foreign missionary martyrs of the Boxer outbreak in China has been made by Rev. G. W. Stevenson, director of the China Inland Mission, to which the largest number of the heroic dead belonged. Ninety-eight British, fifty-six Swedish and thirty-two Americans, men, women and children, are known to have laid down their lives for the faith. In this roll of honor the China Inland Mission stands first, with a total of seventy-eight, followed by the Christian and Missionary Alliance with thirty-six, and our own American Board with eighteen, ten organizations in all, having lost from seventy-eight to three each. Fifty-two children are included. The great majority were killed in the province of Shansi and the Mongolian missions, where they were too far from the coast for either rescue or retreat. Chihli and Chekiang follow, but in Shantung, where missions had been long established and the missionary work was well known, and where early warning had been given, there was only a single victim. This list does not include the Roman Catholic missionaries, whose losses by martyrdom we have nowhere seen authoritatively stated.



**Mutual Respect  
in China**

The terrible Boxer year in north China has incidentally given many opportunities for better acquaintance and better understanding between Chinese and foreigners and called out high qualities of devotion on both sides. The courage and patience of the native Christians during the siege of the legations is historic, and is only the most shining instance of many. On the other side may be mentioned a story told by Surgeon-Major Seaman of the United States army of the massacre of Chinese by the Russian General Grodekow at Bladogovinski on the Amoy River:

The only Chinese to escape were sixteen employees of the firm of Kunst & Albers. This firm protested strongly against the murder of their shroffs, compradores and clerks. "Well," said Grodekow, "if you don't like it, give me 40,000 rubles." And this amount was paid, then and there, to save the lives of their men. It was the best investment that firm ever made, for the reputation it gave them has gone abroad and their business has increased largely as a result.

Here also may be mentioned the request of the Chinese authorities that the American troops should remain as police guards for Peking. Furthermore, we may refer our readers to the account by Miss Russell of Peking, in the *Missionary Herald* for June, of the chapel in Peking "lined with banners, scrolls and umbrellas" presented to Dr. Ament:

Not gifts of Christians but of outsiders, people from the villages where he has gone without foreign soldiers, calling the head men together and settling the cases. He has had many murderers in his hands, men whom we knew killed our people, but he has not given them over to justice. He has demanded in some cases that they give something to support the widows or orphan children of the murdered ones. . . . I could give scores of instances where Mr. Ament has saved life when a trial for murder could have been brought in a Christian land.

These spontaneous tributes of honor from people who felt that they had been justly and kindly dealt with Dr. Ament has not even mentioned in his defense before the American public. Evidently there must come out of the confusion in China a better understanding of the Chinese by foreigners and of foreigners by the Chinese. And whatever is really admirable in action will come to its due recognition and find its reward in mutual confidence.

**The United Free  
Church of Scotland**

The United Free Church of Scotland is not without troubles in the course of its first year of union. In certain parishes of the Highlands churches or ministers are still holding out against the new order. In the report to be submitted to the General Assembly by the committee of which Principal Rainy is chairman, the effort to create strife and division in certain parishes is referred to as unpleasantly successful and the process of information and reconciliation as one which is likely to be slow. Where there was a Free and a United church in the same parish and union was desirable that union has been accomplished in only a single instance. In a few cases the question of the title to property has been taken into the law courts and a newly settled minister has been deprived of the manse. But the general tone of the re-

port is hopeful and the disaffection is not wide. Furthermore, there are threats of heresy trials, involving Prof. George Adam Smith and Rev. G. Moffat of Dundonald, on account of utterances in recently published books, which will involve the threshing out of questions of the new interpretation of both the Old and the New Testaments. Professor Smith's book is well known in America. Of Mr. Moffat's Historical New Testament we hope soon to offer a review. We shall regret to have the life of the United Church so soon troubled by theological disputes, but it will be interesting to have the questions at issue brought into the full light of public discussion, for in Mr. Moffat's case we believe that they are vital questions for the future of the church.

**Russian Dis-  
senters in Canada**

The Doukhobors, who were assisted two years ago in their emigration from southern Russia and their settlement in northwestern Canada, are at present both discontented and the cause of discontent in their new homes. The habits of living to which they have all their lives been accustomed and their religious clannishness make them unwelcome neighbors, while, on their part, the Canadian laws requiring individual registration of land titles and the registration of marriages, births and deaths are offensive to their communal theories and their views of the separation of religion from the state. "The Creator knows who is born and dies, and does not require a register to be kept," they say, and hold that marriage is a matter that concerns only the two who choose to unite themselves before God. They have issued an "appeal to the nations," asking for an asylum where they may be born and marry and divorce and die without coming in contact with civil law. It is interesting to find ancient ideas of communal village life surviving and in conflict with our modern complex and individualistic civilization, but interesting for the on-lookers only. And, we are thankful to say, there is not now a civilized country in the world where the marriage relation is permitted to be merely a matter of individual concern. The world has passed beyond that stage of social progress, and can never revert to it again. Neither the primitive simplicity of the Doukhobors nor the "advanced" teachings of Dr. Herron can induce the community to abdicate its control over the permanence and publicity of the marriage tie.

**Memorial Day**

The nation by no means has forgotten the heroes of the Civil War. Generous appropriations are still made by town and city fathers for use of the G. A. R. posts. The ablest clergymen and lawyers of the country gladly serve as orators of the day. Women give of their flowers and stores of food for decoration of graves and comfort of the inner man. Transportation lines make special rates to veterans en route. The plain people reverently uncover as the survivors walk by. Patriotic societies make the day the occasion for banquets followed by able and sympathetic interpretations of the meaning of the war, and on every hand and mani-

festated in every way there is a disposition to be grateful for life imperiled and blood shed. Of the many orations on the war delivered last week, some were exceptionally notable. The appreciation of General Grant by the minister from China to the United States was a striking revelation, not only of discernment in analysis of character, but also of sympathy for democracy and the environment which had made General Grant. The address of Lieutenant Hobson to a large audience near Detroit was one that bound the South and the North closer, and this despite the fact that the North will hardly accept the young Southerner's eulogy of the institution of slavery as an institution that was necessary, and, on the whole, beneficial to the blacks. The fact that Boston and Detroit within a few years have invited Southerners like General Wheeler and Lieutenant Hobson to address them on Memorial Day is evidence of the knitting together of the once suspicious, then hostile, and later long-embittered sections.

**The Supreme Court  
Decision**

Criticism of the position taken by the majority of the Supreme Court is not general. But there is much dissatisfaction with the form in which the decision comes, a form militating against the prestige of the court and lessening the moral effect of the decision. Foreign journals generally interpret it as marking a new epoch in our history, and one which foretells further expansion of territory, the London *Spectator*, for instance, making the decision a text for intimations that henceforth Central and South American countries will have more reason than ever to dread us, but, on the whole, expressing gratification that the court had not obstructed obvious national destiny.

**The Final Decision Rests  
With the People**

There is a general feeling at home that, the court having thrown new responsibility on Congress and greatly increased its power as well as duty, the broad issue involved in the controversy must be faced by the people in the coming congressional elections. The election of a majority of congressmen favoring elastic construction of the Constitution and an opportunist policy in dealing with territory which is not yet a Territory will be taken as evidence of the will of the people to expand along lines more like those of the British empire than like those of our own national past. In so far as electors were far-sighted enough to see this parting of the ways when they last voted, the next Congress will reflect a definite popular opinion on this matter. But not until the coming elections are held, dissevered from all personal fears aroused by the candidacy of a man distrusted for his financial vagaries, will it be possible to say with certainty what the people wish our national policy to be. Everything points to confirmation of the policy of the Administration, of the initial steps taken by the Fifty-sixth Congress and of the decision of the Supreme Court. But not until the people vote on a clean-cut issue will the final answer be given.

#### Profitable Model Tenements

The annual report of the City and Suburban Homes Company of New York, which owns and manages model tenement houses valued at \$2,000,000, on which a four per cent. dividend was paid last year, is encouraging, not only because it will lead the directors of the company to invest \$1,250,000 more in similar property during the coming year, but also because it will settle conclusively the question whether philanthropists by conforming to business methods can do good and yet not do evil, help the multitude and yet not ruin it, teach people how to live decently and yet compel them to pay the bills.

#### The Mohonk Arbitration Conference

Reports from the annual conference on international arbitration, held at Lake Mohonk each spring, show that attendance at the meeting last week was large, the interest deep and a spirit of hope and encouragement dominant. As it recedes in time the Hague conference assumes larger proportions. The conference before it adjourned made preparations to bring its official influence and the influence of its members to bear, more than in the past, upon merchants, captains of industry and those whose purses stand to suffer most in case of war. In short, it is hoped that by interesting this large and influential group of men in the peace movement not only will the reform itself take on a more substantial character, but governments will be made to realize that they must heed the outcry against needless, wasteful war. Once the larger commercial and industrial organizations align themselves with the sentimental reformers, the historians and the preachers of the gospel in favor of arbitration of international disputes, arbitration will come. For years theoretical students of government, and travelers have insisted on consular reform by the United States. Their demand proved futile as over against the influence of the "spoilsman politicians." But now American business men are making the same demand in order that their export trade may grow, and the Administration is heeding their demand. It will be so with the appeal for arbitration. Once let the high servants of democracy know that voters who are interested in American foreign trade consider it wasteful and foolish to wage war, and a way will be found to give the tribunal at The Hague a larger measure of international authority.

#### Alabama Negro Suffrage

As a resident of Alabama, as well as a leader of his race, Booker T. Washington, along with twenty-three other leading Negro taxpayers of the state, has petitioned the Constitutional Convention, now in session, not to make radical changes in the suffrage provisions of the constitution—changes which will discriminate against one race and in favor of another. Their joint appeal points out that the Negroes were brought to Alabama by the whites, that they have shown devotion to their country in two wars, that for twenty years they have ceased to be a factor in politics. The petitioners affirm

that their endeavor has been to induce the Negro to trust his white neighbors to deal with him justly. They foresee trouble to both races if, through discriminating action by the state convention, it is demonstrated that the Negro is to have no political rights. "Anything," they say, "that will unsettle the Negro now, when he is settling down to thrift and common sense, will injure both races." So it will. But we fear that there is little or no reason to hope for favorable action on this petition by the state convention. Probably the outcome will be a suffrage clause which, while nominally agreeing with the spirit of the war amendments, will still put it in the power of the election officials to discriminate against the illiterate black voter and to favor the illiterate white voter. There are some in the convention who favor bold disenfranchisement of the Negro and welcome any reduction of representation in Congress which might follow. There are others, like Hon. Mr. Oates, who favor a franchise test based on property and intelligence, applying alike to whites and blacks. But the majority will probably follow the lead of United States Senator Morgan, who is out for nominal conformity to the Federal Constitution and also for race discrimination.

#### Cuba Accepts, but Unsatisfactorily

The Constitutional Convention of Cuba, on the 28th, by a vote of 15 to 14, voted to accept the Platt amendment to the constitution, but along with it went appendices containing the sense in which they understood Secretary of War Root to interpret the amendment and their interpretation of their acceptance. To this President McKinley, obeying instructions of Congress which give him no opportunity to make concessions in form, has replied that the United States must insist upon acceptance of the Platt amendment in the form which it passed Congress without any qualification by any American or Cuban. Ratification of the amendment even in its amended, interpreted form was difficult enough to secure from the conservative and moderate delegates to the constitution, who thought they had to bear in mind local and partisan prejudices as well as vote their own opinions or convictions. Ratification of the amendment in its original form is now required by the United States, and the feeling aroused in Cuba is keen. Nothing but a decision based on sincerest belief in a given course of action as best for Cubans of all times can be made with honor by the United States. On the one hand, knowing the complexities of the Cuban character and Cuban internal politics, we must act sanely and for the future as well as for the present. On the other hand, there must be fair dealing and candor, nothing to warrant any charge, a generation hence, that the Cubans were treated unfairly.

#### The Status of the Philippines

The decisions of the Supreme Court relative to Porto Rico's status were not supplemented ere the court adjourned as it had been expected they would be by a decision in the case affecting the right

of the United States to impose a duty under the Dingley tariff on goods coming from the Philippines. But if, as many authorities declare, the status of the Philippines now is precisely that of Porto Rico between the time of formal annexation and the enactment of the Foraker Bill, then, according to the ruling of the court in the De Lima case, imposition of a duty on Philippine products has been and is now illegal. Thus a state of free trade exists, in which by the terms of the treaty of Paris Spain also can share. Assuming that this is the correct interpretation of the ruling, and that the Spooner amendment passed by Congress just before it adjourned, placing power to govern the islands in the hands of the President, does not in any wise alter the situation, the Administration is faced with the dilemma of permitting a state of free trade to exist or of calling an extra session of Congress to pass such legislation as by the decision of the court in the Downes case it is empowered to do, by which there can be discrimination against Philippine products. The suggestion that, inasmuch as the Philippines are still under military jurisdiction, the present status can be maintained under the form of military law would meet with more favor in Administration circles were it not that every preparation has been made to turn the Philippines over to civil authority on July 1, and this the Filipinos know, and their knowledge of it has been one of the pacifying forces of the past few months.

#### The Chinese Tangle

British and German troops left Peking last week in large numbers. Preparations are under way for immediate restoration of certain quarters of the city to Chinese authority and surrender of the entire city ere the month ends. China has agreed to pay four per cent. interest on an indemnity of \$337,000,000, the points at issue between the Powers now being how the necessary guarantee is to be arranged, and what shall be the method and rate of payment. If the decision is for an increase of maritime duties, Great Britain and the United States will lose most in the way of trade, while receiving least in the way of indemnities. Relief funds coming from the United States, plus an indemnity from the imperial treasury, proffered by Li Hung Chang, are soon to go to Shansi province, there to be distributed among the sufferers by famine, under the supervision of Rev. Timothy Richards, the well-known English missionary. Christian and non-Christian will share alike in the relief. Mr. Richards has secured from Li Hung Chang promise that the province of Shansi must pay a heavy fine, beside the sums due missions for indemnity, and that a reform in provincial administration must follow. Mr. Rockhill, now acting as our representative in Peking, is using his influence on the side of clemency, and thus strengthening our national reputation in this respect. Mr. Conger announces that he will sail for China early in July, so that it is settled that he will continue to represent us at Peking. The Administration is reported as desiring a different outcome.



## Does the Church Need Miracles

The Christian Church was founded on belief in Jesus as the Christ, the Son of God. It spread by persuading men to believe on him. Two things were necessary to maintain that belief—testimonies and miracles. The apostle John called them witnesses and signs, and the revised version of the New Testament properly gives them these names. He stated his proposition: first, that the Word was God, that the Word became flesh and dwelt among men in the person of Jesus of Nazareth, and that they beheld his glory. Then John filled his gospel with witnesses and signs. Of the first one he wrote: "This beginning of signs did Jesus in Cana of Galilee, and manifested his glory: and his disciples believed on him." John closed his gospel by saying, "These are written that ye may believe that Jesus is the Christ, the Son of God." He put the witnesses first in order. But he made the signs no less prominent. Both were needed then. Are both needed now?

The modern Protestant church lays emphasis on witness-bearing, but has assumed that the age of miracles is past. It has limited them to the periods of history covered by the records in the Bible. Can any one tell by what authority? Within recent years the historicity of much of the Old Testament has been questioned by some Christian teachers, and in proportion as doubt of the historical accuracy of these ancient records has grown, belief in the miracles they chronicle has faded. Is any preacher of the gospel challenged now if he calls the story of the sun and moon standing still a myth, and of Jonah in the belly of the fish a parable?

Less courage thus far is shown in challenging the miracles of the New Testament. But some scholars frankly say that they are a hindrance rather than a help to faith. Many Christian students of the Bible feel the doubts which they do not express. Here and there one confesses that he is positive about no miracle except the resurrection of Christ. And it is even a question whether, if a candidate for the ministry should refuse to avow a belief that the body of Jesus came forth from the grave alive, he would be refused ordination. The signs that John cites in his gospel have much less power than formerly to persuade men that Jesus was the Christ, the Son of God. Will the witnesses be believed if belief in the signs is abandoned?

A craving for miracles is manifest. As belief in the miracles of the Bible has declined in the church, an increasing number of persons are showing their belief in modern miracles. Faith curists tell wonderful stories of diseases banished by prayer and the word of power; and the death of those who declared themselves healed by faith does not shake the faith of survivors. Christian Scientists go farther, and declare that disease is a delusion and death also, and that knowledge of God in Christ as they teach it will banish the delusion. The subjects of their weekly assemblies consist mainly of signs and witnesses.

Can the Christian Church live and grow through the witnesses without the signs? It may as well be admitted that

if the only signs and wonders to convince men that Jesus is the Son of God occurred in the first Christian century, or before, the rehearsal of them will not give power to the church of the twentieth century. The church is laying greater emphasis than ever before on our Lord's command, "Go ye into all the world, and preach the gospel to the whole creation." Mark joins to these words the Lord's assurance, "These signs shall follow them that believe," and the prominent signs promised were casting out demons, speaking new tongues, immunity from disease and healing the sick.

It is true that doubt is raised concerning the genuineness of these passages. Two of the oldest Greek manuscripts do not contain them. But Matthew joins to the same command of Jesus his assurance that he has all authority in heaven and on earth, and that he will be always with his disciples. The statement attributed to Jesus in the closing sentences of the gospel of Mark that he would continue to exercise his authority and demonstrate his presence by signs following them that believe was beyond question the faith of the early church. Has that faith been surrendered because such signs ceased to follow, or did the signs cease because faith in the authority of Jesus grew weak?

However these questions may be answered—and the demand for satisfactory answers grows constantly more urgent—the church can maintain its supremacy in the world only by the evidence of divine authority within it. And the evidence of that authority in its members which ever has convinced the world has been "the Lord working with them, and confirming the word by signs that followed." The company of believers in Christ will impress the world only by showing that they have power which the world has not. Men will pray when they see that prayer brings answer in gifts of power. Men will learn and obey the words of Christ when they see that knowledge of him enriches and transfigures life. The church must show itself different from and above the world if it is to transform the world. And all that the church needs for this purpose is the gift of the Holy Spirit. That gift is promised to them that ask. The result of his indwelling will be signs which will demonstrate his presence. Whether or not they shall include manifest banishing of disease from the body we do not affirm. But they do include transformations of character which are miracles of grace, and which ennoble and purify the body. They include self-denial for Christ's sake and sacrifice for others for the sake of mankind for whom Christ died, which are the fruit only of the Holy Spirit, and which are the deeds always wrought in men through complete surrender to that indwelling Spirit. These are the miracles which the church imperatively needs. She can have them for the asking.

Fifteen engineers, firemen and signal men on a middle states railroad were reported as dismissed from their positions recently because of inability to distinguish the signals properly. This is a typical case of a process which is going on all the time and must go on if property and life are to be reasonably secure in the transportation business. Would that

there were similarly efficient machinery for removing men in the professions who can no longer discern the signs of the times.

## Christian Science Growth

On another page we give more space to Christian Science than we believe it deserves, partly because we cannot fulfill our functions as a newspaper if we ignore altogether what it claims in the way of growth and triumph, and chiefly because it is a delusion which has grown so huge that it becomes necessary to warn people against the dangers it involves, not merely to the individual body and soul, but to the body politic and the soul of the nation.

The time has come, in the judgment of many of the leaders of American Christian thought, when the churches must bear witness against this spreading delusion, even at the risk of awaking curiosity and giving the nebulous jargon of Mrs. Eddy's teaching a wider advertisement. Men like Dr. Buckley, Dr. Parkhurst, Dr. Lawson, Dr. Burrell and Bishop Doane, representing the Methodist, Presbyterian, Baptist, Reformed and Episcopal Churches, have been outspoken in church gatherings, in pulpit and in the press, and letters of commendation to Christian Science bodies have uniformly been denied by churches and church courts. We do not think so poorly of our fellowmen as to believe that the victory is doubtful, for "who ever knew truth put to the worse in a free and open encounter?" But Mrs. Eddy, with her accustomed shrinking modesty, has prophesied that "in fifty years Christian Science will be the religion of the world."

The success of its appeal comes, as in the case of all successful religious humbugs which the history of the world records, from the frank and fearless assertion and reiteration of neglected truth. Christian Science does insist upon the intimate relation of the spiritual to the material life—a relation which too many in the churches are qualifying or minimizing or making apologies for. It does bring to the front the power of the mind and will in cases of bodily ailment, which has always been a part of the stock in trade of competent physicians, but which they have too often treated as if it were a trade secret, to be kept from the knowledge of their customers so far as circumstances would permit.

Every Christian man of common sense accepts these age-worn truths, and the service of the cult will be in bringing them once more to the front. But it is difficult to discuss with patience the claim of a teaching to be Christian which—so far as we have been able to understand its oracular exposition in the book it puts beside the Bible as of equal worth—explicitly denies the point of view in regard to the body which Christ accepted and made the basis of his healing work. And how can a system of thought be "scientific" which begins in the good old way of the pre-Baconian students with one great begging of the question, into agreement with which all phenomena are to be drawn or driven? It must always be impossible to answer a book which no man of intellectual lucidity in the range of our acquaintance has thus far been able to

understand, but it must be the duty of the leaders of Christian and of scientific thought to expose theories which threaten at once the rational basis of Christian living and the accumulated treasures of careful observation upon which our civilization rests.

The whole delusion is a testimony to the hunger of the human soul for faith and its capacity for enthusiasm. If all the churches had been one in enthusiastic witness to the living presence of Christ with his people, little room would have been left for the expression of faith and enthusiasm of little children, referred to in the article we print, in gilding Mother Eddy's plumbing. As we have once before had occasion to remark, Mormonism and Christian Science are the two successful religions of American invention. Both are parasitic upon Christianity, and both are enemies of the Christian faith with which no truce is possible, because both are at bottom teachers of false views of the person and work of Christ.

### Turkey Pays the Indemnity

Word has come to the Cramp Ship and Engine Building Co. of Philadelphia that Turkey has made the first payment—40,000 *liras*—for the cruiser contracted for by the Turkish government, payment being made by the Imperial Ottoman Bank. This word confirms reports from Constantinople sent to the American Board by well-informed observers there. The significance of the fact to the friends of the American Board is this, that by an arrangement negotiated by ex-Minister Oscar Straus this first payment on the cruiser includes indemnities due American citizens for the destruction of property or attacks on their persons, the largest claim being that of the American Board for property destroyed at Harpoot in 1895.

Turkey thus, while nominally buying a cruiser, settles a debt long due, and this without giving other foreign Powers, to which she also is a debtor, any claim on her treasury, although it was reported not long ago that Germany, detecting the Turkish ruse, had interfered with this scheme. Inasmuch as German influence is strong with the Porte, it was feared that the plan had fallen through. But the first payment has been made, and there is reason for believing that before many days the officials of the Board will have the \$92,000 which so long has been due, and which will in turn at once be set at work rehabilitating and enlarging the mission work which was crippled so many years ago.

It has been a long, steady, diplomatic struggle on the part of Ministers Angell and Straus carrying out instructions received from the various secretaries of state, chief credit, however, being due to Mr. Straus and Secretary Hay. Every device of procrastination, every plea of impecuniosity, every trick of evasion has been resorted to by Turkey. But steady pressure has told in the end. There have been times when it was natural to suggest resort to force. But the slower, if less belligerent, way had fewer uncertain contingencies wrapt up in it and leaves us with a better standing in Europe, which would have resented our intrusion with

force into the arena of Eastern European and Western Asiatic statecraft.

### Crumbling Characters

Our growth is by littles, and so is our decay. We do not overcome in one great effort, but in a constant endeavor, lasting through the years of life. We are not often overthrown by a sudden wind of trial, unless we have weakened our souls by yielding to the power of evil in a thousand small temptations. When a storm-wind sweeps over the forest, it is the weakened trees that fall. Character grows or crumbles; and God helps the growth as he permits of the decline.

Every age, every unfaithful church, every careless disciple needs a Nathan to point out sin and say, Thou art the man. Community of life and social service, which the Christian thought of the time exalts, can never be allowed to obscure the need of individual growth in holiness. The ancients built with clay for mortar, moistening and kneading it until it was of an even consistency. But the prophet denounces those who build with dry clay (untempered mortar), which crumbles from between the stones, leaving them ready to fall at the first unusual strain.

It is by neglects, and often small neglects, that the crumbling of character usually begins. "Omissions opened the way for commissions." The ordinary duties of study, prayer and worship are not mere arbitrary requirements; they are practice ground for the attainment of strength. Mere neglect of thought hinders many a man's growth and helpfulness. He is kind at heart, but seldom thinks to bring his kindness to the front and watch for opportunities of putting it in exercise. He believes in the power of prayer, but his petitions are selfish and perfunctory, mere creatures of an old routine of habit. He neglects to give charity, reverence, faith a foremost place in his mental activities, and the unnoticed deterioration of his character shows at last that they have no real place at all. The sap of vital strength has run down out of the branches, and the first strong wind shows the weakness of the tree.

It is a sad but hopeful awakening when the crumbling of character through sins of neglect and sins of evil choice is recognized. For truth is best, even though it breaks our pride and drives us from our heights of self-satisfaction to take the lowest place. The dry clay must be picked from the wall, the crumbled blocks thrown down, and we must build again from the one foundation. Then the words of the Psalm are sweet: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Let the thought of God be brought to the front and kept there in all the duties and enjoyments of life. Let the motive for service be the constraining love of Christ. Let self, so far as possible, be forgotten in the thought of God's fatherhood and the brotherhood of man, and character will build itself again in Christ-like strength. The vision of a passive holiness belongs to far-off ages and unchristian faiths. Christ's disciples attain to power and symmetry of character in action.

### In Brief

We gladly accord this week the place of honor in the make-up of the paper to Pres. Charles F. Thwing, whose constructive and thorough work as head of Western Reserve University will receive due recognition in connection with next week's anniversary. His is a most productive life apart from his special vocation. Newspaper and magazine articles fall from his prolific pen as easily as after-dinner speeches from Chauncey Depew, while in educational and religious assemblages his voice is as welcome as it is potent. Here's more power to the elbow of one of the most useful and genial men in the world!

Special Y. M. C. A. jubilee number next week.

As we are soon to prepare our list of prayer meeting topics for 1902 we shall be grateful for any suggestions and, particularly, for lists of topics which pastors have prepared for use in their own fields.

Commendable for its substance and its style is the deft, searching treatment of Mark Twain in *The Contributors' Club* of the June *Atlantic*, and reprinted on page 917.

Justice Brewer has been making some important personal as well as professional decisions the past winter. Congratulations both to him and to the lady of his choice. We understand that there was no dissenting opinion from his colleagues on the bench.

A girl fourteen years old committed suicide last week because, so she wrote, she had failed to pass an examination at school. Such incidents are possible where, either through the intention of the school authorities or the misconception of the scholar, the examination comes to be looked upon as an end and not a means.

If any one is sighing for the big cathedrals which have come down from earlier times, let him remember that a big house means much care. The new Bishop of London, preaching in behalf of the cathedral decoration fund, reminded his hearers that "fifty workmen, unnoticed and unknown, are constantly employed in keeping St Paul's Cathedral in repair."

What chance is there of reasonable argument when a man begins his criticism of a scholar's work by saying, as one of our contemporaries does, "Prof. T. K. Cheyne, a man of small stature and still smaller mental caliber, but a man of immense assumption of superior learning," etc.? That is not decisive as to the value of the views criticised, but it is decisive as to the capacity of the critic.

In view of the wide-spread interest in the case of Professor Gilbert, recently of Chicago Seminary, we call especial attention to a review of his *First Interpreters of Jesus*, printed on another page. The reviewer, President Rush Rhees of Rochester University, is well fitted by studies in preparation for his successful Life of Jesus and his work as professor of New Testament interpretation at Newton Seminary to express a competent opinion on the merits of the book.

Seventy-two years bring about some changes, even in a conservative body like the Massachusetts General Association. When it met last in Andover—in 1829—there were four sermons instead of one, two of the preachers being Dr. Lyman Beecher and Dr. Samuel H. Cox. The latter, in eulogizing the work of the Bible Society, used this characteristic language: "The devil and the pope will pre-occupy the ground [in the West], but the Bible is the bane of the frogs of Egypt."

By the way, we wonder whether the seminary students who rendered such efficient



service in connection with the recent meeting on Andover Hill thought that in 1829 a similar part was perhaps taken by such young theologues as John S. C. Abbot, Nehemiah and William Adams, George B. Cheever, Bela B. Edwards, William G. Schauffer, Leonard Woods, Jr., Edwards A. Park and William A. Stearns!

The warm friends of young people's activities, as well as the more critical, will find the page which we devote to the workings of their societies most interesting reading. It is evident that the largest good will come from a candid discussion of facts and experiences. In Christian Endeavor circles—judging from Secretary Baer's publicly expressed attitude—there should be accorded a ready welcome to all suggestions which will really better the practical life of the society.

The laxity of Rhode Island's divorce laws is fast making that state a Mecca for a large percentage of Eastern seekers after divorce. Protestant Episcopal and Roman Catholic prelates have denounced the present law and have called upon the legislators to act. The Congregational clergy and laity are now in line for reform; the State Conference last week made known its alarm at the present state of affairs and appointed a committee of three to act with other religious organizations in the state in bringing the reform to pass.

An English Congregational clergyman now visiting this country, Rev. J. F. B. Tinling, M. A., honorary secretary of the Christian Union for Social Service, comes with high indorsement from London clergymen, like G. Campbell Morgan, J. M. Gibson, John Clifford and D. Burford Hooke. He will be glad to make arrangements for work as a missionary or as a temperance advocate in this country during the next three months. Communications should be addressed to him, care of the National Temperance Society, 305 West 18th Street, New York city.

Mr. Edwin D. Mead of Boston, editor of the *New England Magazine*, with his wife, has sailed for a prolonged stay in Europe. He will attend the King Alfred millennial celebration at Winchester, represent the American Peace Society at the international peace congress at Glasgow, and afterward in England and on the Continent pursue investigation of some unsolved problems in Pilgrim and Puritan history, a realm of research in which he is deeply interested and fully informed. Boston has no more loyal citizen, and a host of friends wish him joy and profit.

A picturesque, not to say magniloquent, diction seems to come naturally from the prophets of the odds and ends of religion. "Mother" Eddy, when she speaks her own individual dialect, has it to perfection, and the president of the National Spiritualists Association gave a fine instance of it recently when, in speaking of the decadence of Spiritualism, he said: "You have soaked too long in the ooze of your own littleness. Awake, lest you be overwhelmed in your sleep." Even the spirits could hardly have invented a more delightful mixture of ideas than this.

Dr. J. D. Quackenbos, writing in the June *Harper's* on hypnotism and its various aspects, says that the effect of hypnotism on the operator as well as on the subject is a matter of importance to be considered, and he makes the suggestive statement that coarse natures are especially trying to operate upon, while "refined minds ennoble and exalt from the earliest moment of contact. The more spiritual the work the more conspicuous the ascent and the greater the consequent indifference of the operator to all worldly or purely material considerations." It is an old law proving operative in a new realm.

This is the season for alumni meetings and reminiscent stories. One told in a gathering

of Eastern graduates of a Western college may throw some light on the subject of demoniacal possession. The speaker, a former professor in the institution, was walking with the president one day, when a lot of chairs and bedsteads were seen descending from an attic window. The president said that must be stopped at once, and the professor essayed to stop it by hurrying up through the building. As he reached the attic the furniture-movers were themselves moving rapidly down by another door. The professor followed them and succeeded in catching one man by the collar as he was entering a room, and, facing him, asked in breathless excitement, "What possesses you to act so?" The reply was instantaneous. "The devil, sir!" They both laughed, and the incident was closed.

Some of the Methodist papers are commenting on the fact that their Southern Methodist house at Nashville, with a plant valued at nearly \$1,000,000 and doing a business of over \$380,000 annually, shows little or no profit applicable to church purposes. The Baptist Publishing Society, which does an enormous business, reported at its recent annual meeting that there had been a comparatively small increase in their assets as a result of their year's work, though their sales were unprecedentedly large. The Presbyterian Board reports a prosperous year, with net earnings of about \$20,000. Our own Publishing Society, though doing a much smaller business than the Baptist or Presbyterian, on account of having a much smaller constituency, reported at its annual meeting, as will be remembered, net earnings of over \$18,000 last year, a very favorable showing when compared with that of other houses doing a similar business.

If additional evidence were needed that ministers are a cheery, merry set of men, it would be found in the proceedings of a recent association, before which several young men appeared to be examined for licensure. When one of the students remarked that the soundness of his conversion was severely tested by his experience as a printer, they all laughed; but when another referred to his early work as a plumber, a member gravely arose and congratulated the brethren that they had at least rescued one man from entering that perilous craft! One of the candidates on this occasion was not on hand at the exact program time, which led a member to speak of an eminent and excellent Unitarian divine of the last generation in Boston, famous for lack of punctuality, of whom a brother minister once said, "Dr. G. is a good man, and will undoubtedly have a part in the second resurrection, but it is very certain that he will not be in time for the first!"

## Pencilings

BY A PERIPATETIC

There is much said about the cant of orthodoxy and little said about the cant of heterodoxy. But it exists, nevertheless, and if you happened to be at either the morning or evening sessions of the Free Religious Association in Boston last week you heard it. Nor was cant the only feature of the occasion. Consistency seemed to have taken wings and flown away. Jesus was a Jew. Jesus was not a Jew. We know practically nothing of what he said or did, yet he is the exemplar of the race. Present day civilization is not Christian, but pagan. Civilization is both Christian and pagan and can only gradually become Christian. Christianity, commerce and expansion are the foes of race comity. Commerce is the best civilizer—such were the varying opinions by the representatives of various races, who agreed on two points only—bitter dislike for Christian missionaries and contempt for Anglo-Saxons.

Of course it could not be expected that a Buddhist, a Hebrew, a Universalist, an In-

dian, a Negro, a Jew and an American of British stock will agree precisely in looking upon a question so full of complexity as the consciousness of Jesus or the racial relations of men. But why the virulent antipathy to the Christian missionary and the Anglo-Saxon?

Not expecting, then, consistency among the many speakers, is it too much to ask for consistency on the part of one. For instance, Rev. John W. Chadwick said that he believed that present day civilization in Europe and America represents the substitution of classical for Christian ideals of character and conduct, and that because of it there has been gain as well as loss. He said that the central principle of the civilization of today is self-realization, and that it is a valid principle. He argued that the ideal consummation is neither the subjection of the classical ideal of self-realization to the Christian ideal of self-sacrifice, nor the opposing course and end, but "a development that shall take all that is best in the classical ideal and all that is best in the Christian spirit and fuse them into a whole that shall be more complete than either by itself." Why then does he denounce men and nations who are carrying on the process, which he is too acute not to know has come about in obedience to law, if at all. He cannot, as a man of feeling and as a reformer, in one breath damn as an idealist and in the next breath, as a man steeped in science and history, condone as an opportunist.

The cant was abundant at the feast in the evening, when ex-Mayor Perry of Somerville, Rabbi Fleischer and Silverman and others scoffed at missions and denounced missionaries, and impugned the motives of British and American statesmen. "Not be the man who invented missions," said Rabbi Silverman of New York, who earlier in the day had extolled Moses and Jesus as Jewish men. "The missionary believes that conversion is adequate to take a dead Chinaman to heaven, but not to bring a live one into the United States," said Somerville's ex-mayor, with a complacency born of ignorance of the fact that there have been no stouter protesters against our Chinese exclusion laws or the British opium laws than the Christian missionaries. Rabbi Fleischer declared his opposition to missions and missionaries hereafter, because Mr. Ament, at the Twentieth Century Club in Boston, said that Christ would have collected indemnity in China.

Not to allude to the injustice of condemning missions and missionaries because of the statement of one man when called upon to answer offhand a vexed issue of ethics, which deliberative councils of the church have fought shy of because of its perplexity, namely, the question of non-resistance, it happens to be the fact that Mr. Ament did not say what Mr. Fleischer reports him as saying. He said that, in his opinion, Jesus, who cared for the suffering, would have looked after the suffering Chinese converts in Peking who needed shelter, food and raiment. Of course the radical Jewish rabbi knows the mind of Jesus better than the veteran missionary who has oft imperiled life for him!

It would be well for the Free Religious Association some day to get liberal enough to invite a stalwart, thoroughly equipped orthodox interpreter of life and Christianity to take its platform—a man who had nothing to lose by being seen there for the nonce. He would be justified in plain speech and in calling a spade a spade, and if, in his wrath at some of the perversions of history and belief in which his predecessors indulged, he ventured to wield the lash, it might be wholesome for all concerned.

Meanwhile the association will meet each year, congratulate itself on its superior ethical sensitiveness and culture, and, while condemning Christian missionaries and Anglo-Saxons for believing that they are better than other folk, perfectly illustrate that Phariseism which it condemns.

understand, but it must be the duty of the leaders of Christian and of scientific thought to expose theories which threaten at once the rational basis of Christian living and the accumulated treasures of careful observation upon which our civilization rests.

The whole delusion is a testimony to the hunger of the human soul for faith and its capacity for enthusiasm. If all the churches had been one in enthusiastic witness to the living presence of Christ with his people, little room would have been left for the expression of faith and enthusiasm of little children, referred to in the article we print, in gilding Mother Eddy's plumbing. As we have once before had occasion to remark, Mormonism and Christian Science are the two successful religions of American invention. Both are parasitic upon Christianity, and both are enemies of the Christian faith with which no truce is possible, because both are at bottom teachers of false views of the person and work of Christ.

### Turkey Pays the Indemnity

Word has come to the Cramp Ship and Engine Building Co. of Philadelphia that Turkey has made the first payment—40,000 *liras*—for the cruiser contracted for by the Turkish government, payment being made by the Imperial Ottoman Bank. This word confirms reports from Constantinople sent to the American Board by well-informed observers there. The significance of the fact to the friends of the American Board is this, that by an arrangement negotiated by ex-Minister Oscar Straus this first payment on the cruiser includes indemnities due American citizens for the destruction of property or attacks on their persons, the largest claim being that of the American Board for property destroyed at Harpoot in 1895.

Turkey thus, while nominally buying a cruiser, settles a debt long due, and this without giving other foreign Powers, to which she also is a debtor, any claim on her treasury, although it was reported not long ago that Germany, detecting the Turkish ruse, had interfered with this scheme. Inasmuch as German influence is strong with the Porte, it was feared that the plan had fallen through. But the first payment has been made, and there is reason for believing that before many days the officials of the Board will have the \$92,000 which so long has been due, and which will in turn at once be set at work rehabilitating and enlarging the mission work which was crippled so many years ago.

It has been a long, steady, diplomatic struggle on the part of Ministers Angell and Straus carrying out instructions received from the various secretaries of state, chief credit, however, being due to Mr. Straus and Secretary Hay. Every device of procrastination, every plea of impecuniosity, every trick of evasion has been resorted to by Turkey. But steady pressure has told in the end. There have been times when it was natural to suggest resort to force. But the slower, if less belligerent, way had fewer uncertain contingencies wrapt up in it and leaves us with a better standing in Europe, which would have resented our intrusion with

force into the arena of Eastern European and Western Asiatic statecraft.

### Crumbling Characters

Our growth is by littles, and so is our decay. We do not overcome in one great effort, but in a constant endeavor, lasting through the years of life. We are not often overthrown by a sudden wind of trial, unless we have weakened our souls by yielding to the power of evil in a thousand small temptations. When a storm-wind sweeps over the forest, it is the weakened trees that fall. Character grows or crumbles; and God helps the growth as he permits of the decline.

Every age, every unfaithful church, every careless disciple needs a Nathan to point out sin and say, Thou art the man. Community of life and social service, which the Christian thought of the time exalts, can never be allowed to obscure the need of individual growth in holiness. The ancients built with clay for mortar, moistening and kneading it until it was of an even consistency. But the prophet denounces those who build with dry clay (untempered mortar), which crumbles from between the stones, leaving them ready to fall at the first unusual strain.

It is by neglects, and often small neglects, that the crumbling of character usually begins. "Omissions opened the way for commissions." The ordinary duties of study, prayer and worship are not mere arbitrary requirements; they are practice ground for the attainment of strength. Mere neglect of thought hinders many a man's growth and helpfulness. He is kind at heart, but seldom thinks to bring his kindness to the front and watch for opportunities of putting it in exercise. He believes in the power of prayer, but his petitions are selfish and perfunctory, mere creatures of an old routine of habit. He neglects to give charity, reverence, faith a foremost place in his mental activities, and the unnoticed deterioration of his character shows at last that they have no real place at all. The sap of vital strength has run down out of the branches, and the first strong wind shows the weakness of the tree.

It is a sad but hopeful awakening when the crumbling of character through sins of neglect and sins of evil choice is recognized. For truth is best, even though it breaks our pride and drives us from our heights of self-satisfaction to take the lowest place. The dry clay must be picked from the wall, the crumbled blocks thrown down, and we must build again from the one foundation. Then the words of the Psalm are sweet: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Let the thought of God be brought to the front and kept there in all the duties and enjoyments of life. Let the motive for service be the constraining love of Christ. Let self, so far as possible, be forgotten in the thought of God's fatherhood and the brotherhood of man, and character will build itself again in Christ-like strength. The vision of a passive holiness belongs to far-off ages and unchristian faiths. Christ's disciples attain to power and symmetry of character in action.

### In Brief

We gladly accord this week the place of honor in the make-up of the paper to Pres. Charles F. Thwing, whose constructive and thorough work as head of Western Reserve University will receive due recognition in connection with next week's anniversary. His is a most productive life apart from his special vocation. Newspaper and magazine articles fall from his prolific pen as easily as after-dinner speeches from Chauncey Depew, while in educational and religious assemblages his voice is as welcome as it is potent. Here's more power to the elbow of one of the most useful and genial men in the world!

Special Y. M. C. A. jubilee number next week.

As we are soon to prepare our list of prayer meeting topics for 1902 we shall be grateful for any suggestions and, particularly, for lists of topics which pastors have prepared for use in their own fields.

Commendable for its substance and its style is the deft, searching treatment of Mark Twain in *The Contributors' Club of the June Atlantic*, and reprinted on page 917.

Justice Brewer has been making some important personal as well as professional decisions the past winter. Congratulations both to him and to the lady of his choice. We understand that there was no dissenting opinion from his colleagues on the bench.

A girl fourteen years old committed suicide last week because, so she wrote, she had failed to pass an examination at school. Such incidents are possible where, either through the intention of the school authorities or the misconception of the scholar, the examination comes to be looked upon as an end and not a means.

If any one is sighing for the big cathedrals which have come down from earlier times, let him remember that a big house means much care. The new Bishop of London, preaching in behalf of the cathedral decoration fund, reminded his hearers that "fifty workmen, unnoticed and unknown, are constantly employed in keeping St Paul's Cathedral in repair."

What chance is there of reasonable argument when a man begins his criticism of a scholar's work by saying, as one of our contemporaries does, "Prof. T. K. Cheyne, a man of small stature and still smaller mental caliber, but a man of immense assumption of superior learning," etc.? That is not decisive as to the value of the views criticised, but it is decisive as to the capacity of the critic.

In view of the wide-spread interest in the case of Professor Gilbert, recently of Chicago Seminary, we call especial attention to a review of his *First Interpreters of Jesus*, printed on another page. The reviewer, President Rush Rhees of Rochester University, is well fitted by studies in preparation for his successful *Life of Jesus* and his work as professor of New Testament interpretation at Newton Seminary to express a competent opinion on the merits of the book.

Seventy-two years bring about some changes, even in a conservative body like the Massachusetts General Association. When it met last in Andover—in 1829—there were four sermons instead of one, two of the preachers being Dr. Lyman Beecher and Dr. Samuel H. Cox. The latter, in eulogizing the work of the Bible Society, used this characteristic language: "The devil and the pope will pre-occupy the ground [in the West], but the Bible is the bane of the frogs of Egypt."

By the way, we wonder whether the seminary students who rendered such efficient



service in connection with the recent meeting on Andover Hill thought that in 1829 a similar part was perhaps taken by such young theologians as John S. C. Abbot, Nehemiah and William Adams, George B. Cheever, Bela B. Edwards, William G. Schauffler, Leonard Woods, Jr., Edwards A. Park and William A. Stearns!

The warm friends of young people's activities, as well as the more critical, will find the page which we devote to the workings of their societies most interesting reading. It is evident that the largest good will come from a candid discussion of facts and experiences. In Christian Endeavor circles—judging from Secretary Baer's publicly expressed attitude—there should be accorded a ready welcome to all suggestions which will really better the practical life of the society.

The laxity of Rhode Island's divorce laws is fast making that state a Mecca for a large percentage of Eastern seekers after divorce. Protestant Episcopal and Roman Catholic prelates have denounced the present law and have called upon the legislators to act. The Congregational clergy and laity are now in line for reform; the State Conference last week made known its alarm at the present state of affairs and appointed a committee of three to act with other religious organizations in the state in bringing the reform to pass.

An English Congregational clergyman now visiting this country, Rev. J. F. B. Tinling, M. A., honorary secretary of the Christian Union for Social Service, comes with high indorsement from London clergymen, like G. Campbell Morgan, J. M. Gibson, John Clifford and D. Burford Hooke. He will be glad to make arrangements for work as a missionary or as a temperance advocate in this country during the next three months. Communications should be addressed to him, care of the National Temperance Society, 305 West 18th Street, New York city.

Mr. Edwin D. Mead of Boston, editor of the *New England Magazine*, with his wife, has sailed for a prolonged stay in Europe. He will attend the King Alfred millennial celebration at Winchester, represent the American Peace Society at the international peace congress at Glasgow, and afterward in England and on the Continent pursue investigation of some unsolved problems in Pilgrim and Puritan history, a realm of research in which he is deeply interested and fully informed. Boston has no more loyal citizen, and a host of friends wish him joy and profit.

A picturesque, not to say magniloquent, diction seems to come naturally from the prophets of the odds and ends of religion. "Mother" Eddy, when she speaks her own individual dialect, has it to perfection, and the president of the National Spiritualists Association gave a fine instance of it recently when, in speaking of the decadence of Spiritualism, he said: "You have soaked too long in the ooze of your own littleness. Awake, lest you be overwhelmed in your sleep." Even the spirits could hardly have invented a more delightful mixture of ideas than this.

Dr. J. D. Quackenbos, writing in the *June Harper's* on hypnotism and its various aspects, says that the effect of hypnotism on the operator as well as on the subject is a matter of importance to be considered, and he makes the suggestive statement that coarse natures are especially trying to operate upon, while "refined minds ennoble and exalt from the earliest moment of contact. The more spiritual the work the more conspicuous the ascent and the greater the consequent indifference of the operator to all worldly or purely material considerations." It is an old law proving operative in a new realm.

This is the season for alumni meetings and reminiscent stories. One told in a gathering

of Eastern graduates of a Western college may throw some light on the subject of demoniacal possession. The speaker, a former professor in the institution, was walking with the president one day, when a lot of chairs and bedsteads were seen descending from an attic window. The president said that must be stopped at once, and the professor essayed to stop it by hurrying up through the building. As he reached the attic the furniture-movers were themselves moving rapidly down by another door. The professor followed them and succeeded in catching one man by the collar as he was entering a room, and, facing him, asked in breathless excitement, "What possesses you to act so?" The reply was instantaneous. "The devil, sir!" They both laughed, and the incident was closed.

Some of the Methodist papers are commenting on the fact that their Southern Methodist house at Nashville, with a plant valued at nearly \$1,000,000 and doing a business of over \$380,000 annually, shows little or no profit applicable to church purposes. The Baptist Publishing Society, which does an enormous business, reported at its recent annual meeting that there had been a comparatively small increase in their assets as a result of their year's work, though their sales were unprecedentedly large. The Presbyterian Board reports a prosperous year, with net earnings of about \$20,000. Our own Publishing Society, though doing a much smaller business than the Baptist or Presbyterian, on account of having a much smaller constituency, reported at its annual meeting, as will be remembered, net earnings of over \$18,000 last year, a very favorable showing when compared with that of other houses doing a similar business.

If additional evidence were needed that ministers are a cheery, merry set of men, it would be found in the proceedings of a recent association, before which several young men appeared to be examined for licensure. When one of the students remarked that the soundness of his conversion was severely tested by his experience as a printer, they all laughed; but when another referred to his early work as a plumber, a member gravely arose and congratulated the brethren that they had at least rescued one man from entering that perilous craft! One of the candidates on this occasion was not on hand at the exact program time, which led a member to speak of an eminent and excellent Unitarian divine of the last generation in Boston, famous for lack of punctuality, of whom a brother minister once said, "Dr. G. is a good man, and will undoubtedly have a part in the second resurrection, but it is very certain that he will not be in time for the first!"

## Pencilings

BY A PERIPATETIC

There is much said about the cant of orthodoxy and little said about the cant of heterodoxy. But it exists, nevertheless, and if you happened to be at either the morning or evening sessions of the Free Religious Association in Boston last week you heard it. Nor was cant the only feature of the occasion. Consistency seemed to have taken wings and flown away. Jesus was a Jew. Jesus was not a Jew. We know practically nothing of what he said or did, yet he is the exemplar of the race. Present day civilization is not Christian, but pagan. Civilization is both Christian and pagan and can only gradually become Christian. Christianity, commerce and expansion are the foes of race comity. Commerce is the best civilizer—such were the varying opinions by the representatives of various races, who agreed on two points only—bitter dislike for Christian missionaries and contempt for Anglo-Saxons.

Of course it could not be expected that a Buddhist, a Hebrew, a Universalist, an In-

dian, a Negro, a Jew and an American of British stock will agree precisely in looking upon a question so full of complexity as the consciousness of Jesus or the racial relations of men. But why the virulent antipathy to the Christian missionary and the Anglo-Saxon?

Not expecting, then, consistency among the many speakers, is it too much to ask for consistency on the part of one. For instance, Rev. John W. Chadwick said that he believed that present day civilization in Europe and America represents the substitution of classical for Christian ideals of character and conduct, and that because of it there has been gain as well as loss. He said that the central principle of the civilization of today is self-realization, and that it is a valid principle. He argued that the ideal consummation is neither the subjection of the classical ideal of self-realization to the Christian ideal of self-sacrifice, nor the opposing course and end, but "a development that shall take all that is best in the classical ideal and all that is best in the Christian spirit and fuse them into a whole that shall be more complete than either by itself." Why then does he denounce men and nations who are carrying on the process, which he is too acute not to know has come about in obedience to law, if at all. He cannot, as a man of feeling and as a reformer, in one breath damn as an idealist and in the next breath, as a man steeped in science and history, condone as an opportunist.

The cant was abundant at the feast in the evening, when ex-Mayor Perry of Somerville, Rabbi Fleischer and Silverman and others scoffed at missions and denounced missionaries, and impugned the motives of British and American statesmen. "Curs't be the man who invented missions," said Rabbi Silverman of New York, who earlier in the day had extolled Moses and Jesus as Jewish men. "The missionary believes that conversion is adequate to take a dead Chinaman to heaven, but not to bring a live one into the United States," said Somerville's ex-mayor, with a complacency born of ignorance of the fact that there have been no stouter protesters against our Chinese exclusion laws or the British opium laws than the Christian missionaries. Rabbi Fleischer declared his opposition to missions and missionaries hereafter, because Mr. Ament, at the Twentieth Century Club in Boston, said that Christ would have collected indemnity in China.

Not to allude to the injustice of condemning missions and missionaries because of the statement of one man when called upon to answer offhand a vexed issue of ethics, which deliberative councils of the church have fought shy of because of its perplexity, namely, the question of non-resistance, it happens to be the fact that Mr. Ament did not say what Mr. Fleischer reports him as saying. He said that, in his opinion, Jesus, who cared for the suffering, would have looked after the suffering Chinese converts in Peking who needed shelter, food and raiment. Of course the radical Jewish rabbi knows the mind of Jesus better than the veteran missionary who has oft imperiled life for him!

It would be well for the Free Religious Association some day to get liberal enough to invite a stalwart, thoroughly equipped orthodox interpreter of life and Christianity to take its platform—a man who had nothing to lose by being seen there for the nonce. He would be justified in plain speech and in calling a spade a spade, and if, in his wrath at some of the perversions of history and belief in which his predecessors indulged, he ventured to wield the lash, it might be wholesome for all concerned.

Meanwhile the association will meet each year, congratulate itself on its superior ethical sensitiveness and culture, and, while condemning Christian missionaries and Anglo-Saxons for believing that they are better than other folk, perfectly illustrate that Phariseism which it condemns.

## Western Reserve University at Its Seventy-Fifth Milestone

By Prof. Harold N. Fowler

The seventy-fifth anniversary of the foundation of Western Reserve College and of Adelbert College of Western Reserve University is to be observed in the week of Commencement, the more formal day for the celebration falling on Thursday, June 13.

Some of the early colonial charters were so worded as to cause embarrassment as the interior of our country began to be settled. The charter of Connecticut gave her a claim upon a great tract of land extending indefinitely toward the west. This conflicted with the rights of New York and Pennsylvania, and finally

The trustees of the college were untiring in their efforts for its welfare. They came, some of them, many miles to the trustees' meetings, traveling in their own conveyances over the wretched roads of the sparsely settled country; they collected contributions from the inhabitants, who gave cheerfully of their scanty means; and they even journeyed to distant New England in search of funds for the support of the institution. Many of those connected with the college were Yale graduates, and the college was sometimes spoken of as the Yale of the West.

Under the first president, Dr. Charles

Backus Storrs, and his successor, Rev. George E. Pierce, the college grew and prospered, though not without financial difficulties. These were at last overcome under the administration of the third president, Rev. Henry Lawrence Hitchcock. In 1844 the charter was so modified as to permit the establishment of a medical college in the city of Cleveland,

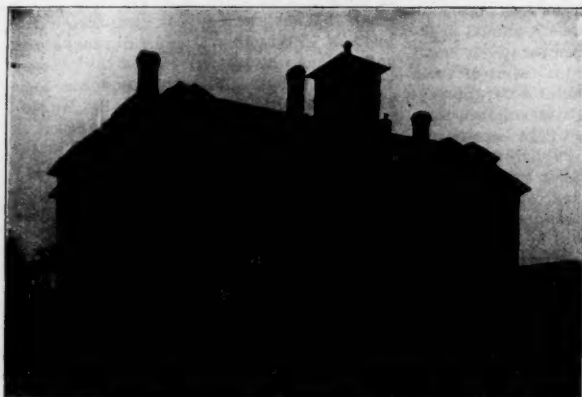


Physical Laboratory

removal to Cleveland. In 1888, however, after the resignation of President Cutler, the trustees established a separate college for women. The president was at this time Rev. Hiram C. Haydn, who retained his office only a few years, 1888-1890.

For the first years of its existence the College for Women had neither buildings nor faculty of its own, but depended for its courses of instruction almost entirely upon the faculty of Adelbert College. Now it has an independent faculty, a handsome building for recitations and general purposes, called Clark Hall from the name of the donor, and a dormitory called Guilford House. The Florence Harkness Chapel, a large and beautiful building, is nearly completed, and another building, Haydn Hall, will be ready for use in the autumn. The wisdom of the trustees who established a separate college for women is amply demonstrated, for this college, with its 210 students, is now larger than any other department of the university, and has before it a great field of usefulness. By exchange of work and other arrangements, members of the faculty of the College for Women teach in Adelbert College, while members of the faculty of Adelbert College teach in the College for Women, thus giving the students of each college the advantage of a double faculty.

The university now consists of Adelbert College, the College for Women, the medical college, the graduate school, established in 1892 by the faculties of Adelbert College and the College for Women, the Franklin T. Backus Law School, opened in 1892, and the dental



Main Building

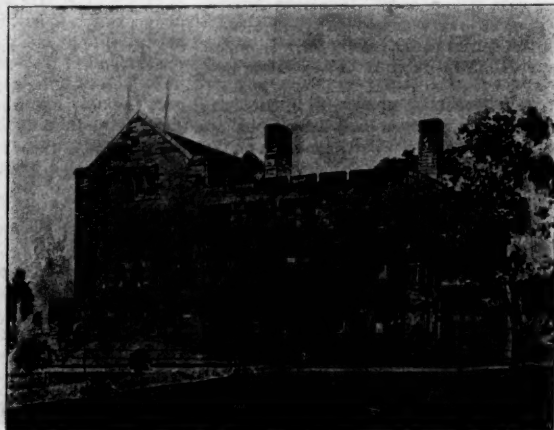
Connecticut retained, or reserved, for herself a territory some forty miles wide, extending for about one hundred miles along the southern shore of Lake Erie. The city of Cleveland now stands not far from the middle of the northern boundary of this territory. In 1795 the State of Connecticut sold her right to the soil of the Western Reserve of Connecticut, as this territory was called, to the Connecticut Land Company, by which it was in turn sold to individuals, for the most part Connecticut people. Thus the Western Reserve became, as it was sometimes called, a New Connecticut.

The settlers from New England brought with them the New England reverence for education, and as early as 1801 Rev. Joseph Badger endeavored, though unsuccessfully, to obtain a charter that steps might be taken looking to the foundation of a college. In 1803 an act of the legislature was passed, incorporating the Erie Literary Society to found a seminary and create a board of trust for the reception and management of any property that might be given for that purpose. In 1822 the two presbyteries of Grand River and Portage decided to establish a theological institution "on the foundation of the Erie Literary Society at Burton." The connection between the presbyteries and the Erie Literary Society lasted, however, only a little more than two years, and in January, 1825, the two presbyteries, in conjunction with the Presbytery of Huron, decided upon the town of Hudson as the site of a new college. The charter bears the date of Feb. 7, 1826. This was the fifth college chartered in the State of Ohio.

which has become one of the foremost medical schools of the country. The theological department, which had been opened in 1830, was closed in 1852.

The question of removing the college to Cleveland was raised in 1878, and in 1880 Mr. Amasa Stone of Cleveland proposed to give the college \$500,000, "provided it should remove to Cleveland, occupy some suitable site to be donated by the citizens and change its name to 'Adelbert College of Western Reserve University.' The new name was to be a memorial to Mr. Stone's only son, Adelbert, who had been drowned while a student at Yale." In 1882 the college opened its doors on its new campus at Cleveland. Here two buildings had been erected, one for the general purposes of the college, the other to afford rooms for the students. Since 1882 the gymnasium, the physics laboratory, the Hatch Library, Eldred Hall (for the Christian Association) and the biology laboratory have been built on the campus, and a laboratory for chemistry and geology is now projected.

Under the administration of President Cutler the college, then at Hudson, had opened its doors to women, and women continued to attend the college for some years after its re-



Biological Laboratory



department, opened in the same year. According to the last catalogue the number of students is 761, distributed as follows: Adelbert College 198, College for Women 210, graduate school 18, medical school 131, law school 102, dental school 102. The total number of teachers is 139, exclusive of non-resident lecturers, but many of those who form the faculties of the medical, law and dental schools are at the same time practicing physicians, lawyers or dentists.

The phenomenal growth and prosperity of the university during the last ten



Hatch Library

years has been in great measure due to the energy and ability of its present head, Charles Francis Thwing. He was born at Farmington, Me., and graduated at Harvard in the class of 1876. In 1879 he was graduated from the Andover Theological Seminary, after which he engaged in the work of the ministry until 1890, when he was called from his church in Minneapolis to his present position. Even before that time he had shown marked interest in education, and he is now recognized as one of the foremost writers on educational matters in the country.

Dr. Thwing's books, *American Colleges: Their Students and Work*, *Within College Walls*, *The College Woman*, *The American College in American Life*, *The Choice of a College for a Boy*, and *College Administration*, have been supplemented by numerous articles in various periodicals. Under his direction, as was the case under that of his predecessors, the greatest care is exercised in the choice of instructors, and the number of professors in larger and richer institutions who have spent some of the vigorous years of their early manhood as teachers in Western Reserve University testifies to the wisdom and insight there displayed.

The approaching celebration commemorates the foundation of Western Reserve College at Hudson, from which Adelbert College is directly descended, but the celebration will tend to make plain how greatly the scope of the institution has widened since the time of its foundation, developing from a simple college into a university, small still, but well equipped in its several departments, and destined, under efficient guidance and with the co-operation of its friends, to exercise a wide and increasing influence for honest work in the fields of education and scholarship.

Creeds may be turned to unexpected uses, as Augustus Hare shows by an anecdote in *The Story of My Life*. "How did you manage to boil the eggs so well, Maria, when you can't tell the clock?" said Miss Gardner to her old donna. "Why, I'll tell you how it is," said Maria. "A lady I lived with showed me how to do it. I just put them into the water and then I say thirty-three credos, and then I know that they're done."

## Dr. Babcock's Clarion Call

Now that Maltbie Babcock's silver tongue will never plead again in earthly assemblages in behalf of royal living and devoted service there is general regret that so few of his public discourses were committed to print. With singular modesty he shrank from the numerous requests received from publishers and editors. Once when he was approached he replied: "Do not talk to me about such a thing as publication. I have no hankering for going down to posterity in half-calf. But if I ever do, it must be some time when I have broken a leg, or have much unoccupied time. I appreciate the proposition, though, profoundly."

It is fortunate, however, that one of the greatest addresses he ever delivered—that before the Ecumenical Missionary Conference in New York, is printed in the volume containing the report of that meeting. It was then pronounced one of the most impressive addresses of that great gathering, which it fitly brought to a close. A few of its most striking passages follow:

"Where would Paul be today if he were here with us. He would be in the thin red line in the foreign field, at the forefront of the battle, where it meets the great black, broad line. I was ever a fighter—Paul did not say it that way—but in effect he said: 'It is my ambition to fight where no one else has ever drawn a sword; let me be the first runner to go ahead with the news of life. Let me build where no one else has built.'

"Because Christian opportunity is a claim, it is inescapable. If Jesus is much to me, I am logically bound to feel the compulsion of that love, sweeping into line every man who needs what Jesus can do. Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies. If a light is bright it will shine a long way. Only a precious ointment can fill a whole house with its fragrance, but an exceedingly precious ointment will do so. If Jesus Christ is everything to me, I know he can be everything to any man, and as much as in me I will take Christ to the last man. And because I know it I have got the woe resting upon me if I will not do all that is in me to let the last man who does not know Jesus Christ divide with me. There is no escape from this logic. If I love Jesus Christ—which means if I am loyal to him—never let clouds disturb the stars; never let feelings run away with conviction. If I love Jesus Christ—which means if I keep his commandments—I am in touch with everybody to the end of the earth who needs him, and I cannot take a washbowl and wash my hands and say that you must excuse me from this matter. Jesus Christ said: 'Ye are my witnesses,' beginning at Jerusalem. That is New York city. I believe in city missions, of course. So does every foreign missionary. Christ said: 'Ye are to be my witnesses in all Judea,' and that is home missions, 'and in Samaria.' What is that? That is the particular tribe or nation that you do not like. 'In Jerusalem and all Judea and Samaria, and to the uttermost parts of the earth!' And that takes in the last man. See Jesus, before

he goes to his Father's side, with his hand outstretched and pointing to the uttermost part of the earth. Let the church never forget that gesture. To the uttermost part of the earth! I tell you, fellow-Christians, your love has got a broken wing if it cannot fly across the ocean.

"God took the Jewish candle out of the candlestick because it would not be the light of the world, and the nation went into darkness. It was for the same reason that the church went into the dark ages. It turned its candle into a dark lantern, and said, 'As long as I may see the light I do not care who is in the dark.' Fellow-Christians, can we doubt our Master's will? Ye are the light of your families? I hope so. 'Ye are the light of the world!' You are to shine so that the last man shall have some sight of your candle. Ye are the salt of the church? No; 'ye are the salt of the earth.' Go put your light in the darkness; go rub your salt into decay. That is what we are for. Go where darkness and decay are worst. When Jesus said, 'love your neighbor,' he meant the man who needs you. O, the wonderful story of the good Samaritan! The man in need is your neighbor. And who is your nearest neighbor? Your neediest neighbor. It may be some child-widow in India is your nearest neighbor. It may be some famine-stricken laborer in India; some groping soul in Africa is your nearest neighbor, because just now in the interest of God's kingdom he needs you more than your Sunday school class needs you. It may be, I do not know.

"Every one of us Christians will go some day—not before the great white throne, never dream it; you belong to Jesus Christ, and there is, therefore, now no judgment to the man whose hand is in Christ's—but before your Master, as a servant to give an account of your fidelity, of how you used your tools, your talents. And what is your chief trust, what your most invaluable talent? It is your personal knowledge of Jesus Christ. I am to give an account before my Master for what I did in this world, with what I knew about him. Do not doubt it. 'What shall I do with Jesus that is called the Christ?' Ask, rather, 'What am I doing now with Jesus that is called the Christ?'"

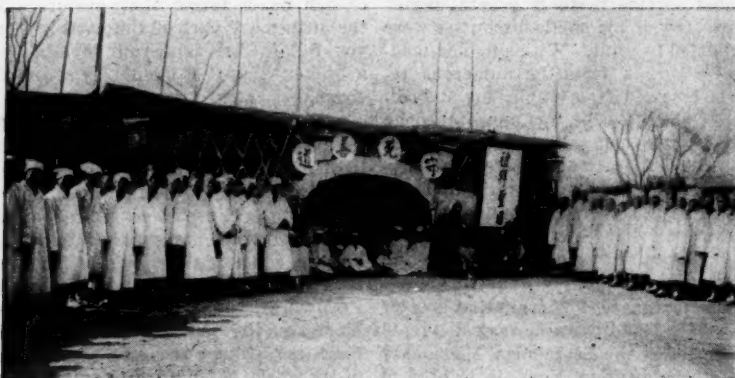
## Vacations, Where and How

For the best article on this subject, not exceeding 600 words in length and received before July 1, *The Congregationalist* will give two awards of \$10 each. One will be selected from the ministers who may write and one from the laymen and women.

Our purpose is to secure varied and helpful suggestions on the use of the vacation period. Actual experience in former years will naturally serve as the basis of most contributions, though the subject may be treated, if preferred, from a fanciful or philosophical point of view. What is most desired is concrete and practical counsel regarding places and novel or interesting methods. While it may not prove possible to print all the communications on the subject, the editors will select such as, in their judgment, will interest their readers. Address all communications to "Best Answers, care *The Congregationalist*."

## A Unique Memorial Service at Paotingfu

By Rev. Arthur H. Smith, D. D.



*Mat House Containing Coffins of Martyrs, and the Mourners (in white)*

The twenty-second of March was a warm and a beautiful spring day in Peking, where a large party of Americans and Chinese took the train to Paotingfu on the recently reopened Lu Han Railway, most of the stations and much of the rolling stock of which were destroyed by the Boxers during the last days of May, 1900. During the past few months the road has been repaired and an entirely new track laid from Lu Kuo Ch'iao (the bridge over the Hun River), northeast to the wall of the southern city of Peking, where a breach has been made, suggestive of old York in England, through which trains now run directly to the western portal of the Ch'ien Men, or Front Gate, of the Tartar city of Peking. It is a striking result of the Chinese war on the appliances of civilization that within less than ten months of their frantic efforts to extirpate railways two different lines now terminate within the southern city, one of them in front of the Temple of Heaven, while the outcome of the wholesale destruction of telegraphs has been that, in addition to the imperial line which was the only one a year since, there are now six or eight others for the use of the different armies.

The Foreign Bureau, representing the district magistrate, promptly on the arrival of the party sent red cards, and a man appeared driving four sheep, and others brought forty chickens, 200 pears and 500 eggs, all of which, as well as condensed milk, tins of butter, etc., were for the consumption of the guests. Those who were lodged in the south suburb

found apartments furnished for their express use by the officials in the same style as would have been adopted for welcoming other officials—mats on the floors, the walls and ceilings freshly papered, and attentive men and women servants constantly in waiting at every hour of the day and night, furnishing hot water in unlimited quantities to satisfy the unap-

up and taken down, the business being in the hands of a special class, who are very skillful and who frequently charge enormous prices for their services. The doorways and openings for light are decorated with colored cloth braided in fancy strips, producing a pretty effect, and the ceilings of the sheds were in like manner plaited of the same materials.

At the back and on the sides were hung ornamental scrolls with the names of the foreign and Chinese martyrs inscribed, together with appropriate inscriptions. On either hand were numerous pots containing dwarf pines, flowering almonds and other blossoms rare at such an early period of spring. These were presented by friends, Protestant, Roman Catholic and non-Christian outsiders, in larger quantities than could be used. The services were attended by a detachment of German soldiers, headed by Colonel Richter and General Kettler in person, accompanied by their fine band, which furnished sweet and appropriate music, one of the pieces being "A mighty fortress is our God." Several French officers were like-



*German Troops, Staff Officers and Band, and Chinese Officials at the Paotingfu Memorial Service*

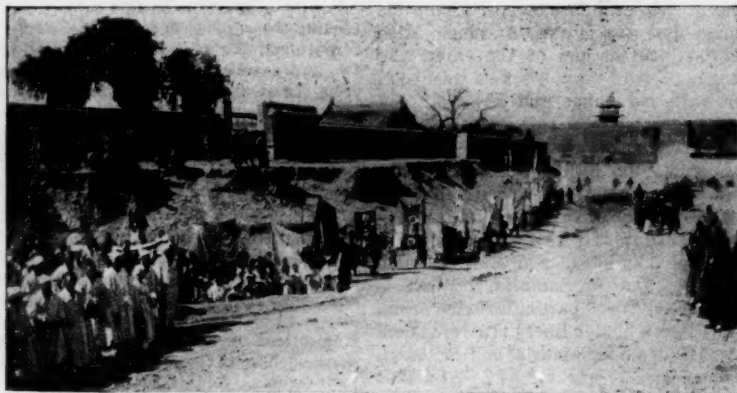
peasable thirst which is supposed to require it incessantly.

On the morning of the twenty-third, at eleven o'clock, the memorial service for the Presbyterian martyrs was held in mat-houses erected (by the magistrate) on the site of the mission compound, a little more than a mile north of the north gate of the city. These structures are such as the Chinese employ for this purpose and have the advantage of being rapidly put

wise present and a Roman Catholic father in citizen's dress.

Dr. Sheffield offered a prayer, and Dr. Wherry read a tribute to the memories of the deceased missionaries: Rev. and Mrs. F. E. S. Simcox and three children, Dr. and Mrs. C. V. R. Hodge and Dr. George Y. Taylor. These all took refuge in the house of Mr. Simcox on the last day of June, when their premises were attacked by a mob. They defended themselves for a time, one of the principal Boxer leaders being killed by a shot from Mr. Simcox's gun. But the house was set on fire, and they all perished in the flames, and not a trace of their bodies was recovered. On this account there were no coffins, and no distinctively burial service.

After a hymn, at the close, Mr. Lowrie returned thanks, both in English and Chinese to those who had attended, for it was a striking fact that, although no officials came to the aid of the martyrs in their extremity, on this occasion the provincial treasurer, the provincial judge, the prefect, the district magistrate and a Chinese general were all in attendance in full costume and as an official act. At the close of the services each of them



*The Procession on the Way to Cemetery*



made a respectful salute to the memorial scrolls of the departed, and greeted those foreigners who were present with a singular mixture of Chinese and Western military ceremony. The total number of Chinese in connection with the Presbyterian Mission in Paotingfu who were killed is supposed to have been thirty-five. Many of these were slain in the mountains, or in distant hamlets, and very few of the remains have been recovered.

The service in commemoration of the American Board missionaries was held on Sunday morning, March 24, at 11 o'clock, in a large Chinese compound near the former mission premises, formerly the property of a leading Boxer, who was tried by the military and executed, his property being confiscated and now belonging to the mission which he did his best to destroy. In this connection it should be mentioned that the district magistrate, who is doing the utmost to adjust the claims of the mission, is desirous of paying them in part with land that will be satisfactory to the representatives of the mission, such property having been practically impossible to obtain in the past. In this way Dr. Peck had already arranged for taking over a fine large plot embracing the whole tract between the foreign residence compound and the hospital, thus doubling the area at the disposal of the mission for the plant in the south suburb. Aside from this there are other properties which are now or which will be available for street chapel and other uses. A strip on the north side of this addition to the mission premises has been selected as the cemetery for the Paotingfu martyrs, no other graves to be added. On a curving projection to the north it is proposed to erect a monument to them all, where it can readily be seen from the main road running east and west.

The compound where the services were held had been fitted with extensive mat-sheds, but the officials, perceiving the need of larger accommodations, added others on Saturday afternoon, making a complete set on three sides. The two on the north were intended as reception-rooms for the guests, and were hung with tablets, scrolls, screens, etc., made of colored cloth or decorative paper, the names of the deceased foreigners and natives being appended in Chinese. The ornamental tributes were headed by an appropriate inscription in large gilt letters, and the whole number amounted to several score, all of which, being carried in the Chinese style at the head of the long procession, made a most imposing display.

As on the preceding day, flowers were sent in by friends, Christian and non-Christian, a sympathizing letter from the Roman Catholic father accompanying some particularly handsome peonies. All the Chinese officials already mentioned were again in attendance, and paid the same respect to the dead and to the living as on the preceding occasion. General Kettler, Colonel Richter and their staff, with a German detachment and a considerable number of French officers, attended, as well as the German band and also the French band, which had just arrived the evening before from Ting Chou. Each of these furnished two

pieces, the former playing *Asleep in Jesus* and the latter a dirge and at the close Hall Columbia, in each case the execution being so perfect as to bring tears to one's eyes.

The exercises were for the most part in Chinese, with Scripture, prayer, hymns and addresses by Dr. D. Z. Sheffield and Pastor Wu Yü-hsiang of Shantung, who was a seminary classmate of Pastor Meng Chi-hsien, a man of sterling character, and who might have saved himself had he not chosen to stay with his foreign friends to the last and to die in their behalf. An address in English by Rev. A. H. Smith paid tribute to the memories of the deceased Americans and the native Christians, as Dr. Sheffield had already done in Chinese. At the close Dr. Peck returned thanks to those present in English and in Chinese, and the ceremonies concluded with a benediction, after which the usual military courtesies were offered by the various officers, and the company dispersed. Three of the neighboring villages sent their bands, among the instruments of which were conspicuous the *sheng*, a combination of reeds, a specimen of which, being introduced into Russia two centuries or so ago, became the ancestor of the Western reed organs. The music of these bands was far less strident and harsh than is usually the case. The Chinese mourners, of whom there were a great number, spent half an hour in the early morning in the customary wailing, among them being widows and orphans of all grades of terrible experience. The only surviving child of Pastor Meng, fifteen years of age, was among them, a child who was captured by the Boxers, but who so attracted them by his appearance that he was adopted by one of them, who later reluctantly delivered him over to his uncle, the younger Pastor Meng, one of the fairest fruits of Protestant missions in North China, whose stainless and beautiful life is a standing reply to all critics of the inefficacy of the work of morally regenerating the Chinese.

The "ling p'eng" or mat-shed containing the six and twenty coffins of the deceased stood on the south of the quadrangle, the front of it being filled with the mourners, foreign and Chinese. The names of the missionaries slaughtered on the terrible first day of July were Messrs. Cooper and Bagnall of the China Inland Mission, which was situated near the premises of the American Board, Mrs. Bagnall and their little Gladys; Rev. H. T. Pitkin, a graduate of Yale University, who had been only three years in China, his wife and child having recently returned to the United States; Miss Mary S. Morrill and Miss Anna A. Gould, each of them from Portland, Me. The Inland missionaries were attacked at their home, and taking refuge in a Chinese camp close by were by the colonel in command handed over to the Boxers, who took them to a temple in the southeastern corner of the city.

Superabundant feasts had been sent in by the officials, and after these had been partaken of by the guests the burial service took place in the afternoon. A large number of carts, provided by the officials, were always in attendance, and all of these were filled with foreign and Chinese mourners. Every Chinese cata-

falque in the city was offered for this occasion, but as there were only six of them in all, each with two and thirty bearers, it was necessary to place two coffins on each, and even then a large number of coffins remained to be taken directly to the cemetery, and not by the devious route of the procession, which made the circuit of the entire south suburb, returning toward the east, a distance of between one and two miles. Throughout the greater part of the distance the roadside was lined with a dense multitude, all preserving the most absolute silence. Some of the outsiders were overcome with the most obviously sincere grief, and wept and lamented both in the courtyard and elsewhere. The services at the graves were brief, but far more orderly than might have been anticipated in presence of such a mixed multitude.

Late in the afternoon eighteen foreigners—nine from the American Board Mission, seven from the Presbyterian Mission, one from the China Inland Mission and one from the independent "Shou Yang Mission" of Shansi—met at the quarters of Mr. Lowrie for a more private commemorative service, in which heartfelt and affectionate tributes were paid to each of the deceased. There were exceptional testimonies to the deep and far-reaching influence throughout this whole city and region of Miss Morrill. The Roman Catholic father, who was one of those that attended her funeral, mentioned that he had heard of her admirable work through the Roman Catholic women, and the Mohammedan Ah-hung, or Moolah, told Mr. Lowrie that his wife wore mourning for Miss Morrill for many days. The son of this Ah-hung was noticed among those who attended the memorial services.

Surely such glorious, fruitful lives as these are not, cannot, be lost, but in the wise economy of God, which we cannot now understand, will one day be seen to have produced a far more glorious harvest by their sacrifice and their sufferings than could otherwise have been possible. The Christian church in Paotingfu is rich in the memory of its noble martyrs, foreign and Chinese, Protestant and Catholic alike. It is likewise rich in the promises and in the anticipations of the perhaps distant but golden future.

### On Knowing Your Missionary

Mark Twain has announced the verdict that the missionary's head is not so good as his heart, and that he is liable to errors of judgment. The *Tu quoque* argument is always embarrassing, but really, dear and honored Mark, have you not described in those words your own predicament? Your swift attack upon what you conceived to be outrageous wrong has made us like you even better than before, but could there be a more grave error of judgment than your readiness to pronounce sentence upon very scanty knowledge of the facts? When you lay bare the cant and hypocrisy of civilized nations, we applaud the moral courage that speaks the truth as it sees it, regardless of the popular fashion of the hour. But when you castigate American missionaries, please remember that they are the pride of a missionary-producing people. Some of us

plain stay-at-homes, who have never had your opportunity for traveling around the world, are persuaded that we know the American missionaries rather better than you do. We were brought up with them, have summered and wintered with them, have gone through school and college with them, have read letters from them and written letters to them all our lives. We have contributed hard cash—the Lord knows it was little enough!—to help them in their work; have welcomed them home on their rare vacations, and bidden them Godspeed when they returned. Missionaries? Professional globe-trotters and correspondents speak of them as a bloodless, sexless, inefficient order of beings, living on charity, and never getting at the facts of foreign politics or the real temper of foreign peoples. But we know better. There is scarcely a town in New England where foreign missionaries are not as well known as the village postmaster. We raise missionaries!

The writer never saw a missionary at work in the foreign field, but he has fished, and shot, and sailed, and tramped, and forgathered with dozens of them here. William S., you of the West Coast mission now, do you remember pulling No. 2 in that heart-breaking race so long ago? Billy M., of Asia Minor, you have forgotten how you surreptitiously gave me your blanket, that freezing night on Greylock, but I have not. Taciturn J. H., the Arabs of the desert have tried to murder you more than once, but you have never been nearer death than on that squally day off Rockland (it was Sunday, too!), when you were knocked overboard by the boom. Stanley P., the river fever of Siam took your life all too soon, but how gayly you went out there, with your favorite tennis racket strapped up with your Bible! Harry G., of South China, we have some good tackles nowadays, but never a man built as you were, or so quick in breaking through. And we missed you at center, last fall, big Bob G., you who carried a rifle at the siege of Tientsin, and took care of the babies when off duty. And you, scholarly, book-loving S., who with your wife and child are holding your solitary post at the far end of Alaska, where the steamer touches but once a year—Mark Twain may think your heart is better than your head, but I should be satisfied if I had either.

As for the missionary women, I have frankly lost my heart to more than one of them. Bright-eyed, brave, soft-voiced little strategists, I have heard you tell the story of Armenian massacres, when you cared, single-handed, for hundreds of refugees; the story of famines in India, when you were quartermasters-general. Only the other day I had the pleasure of lunching with one of you, who toiled side by side with Rev. Mr. Ament through the siege of Peking, and know him as only those who have faced death together can know each other. If you or he were more bent upon procuring food and shelter for your homeless converts than you were upon getting favorable press notices, it was the sort of error in judgment that does you infinite honor.

Dear Mark Twain, was not your hasty condemnation of such men and women as these a little like the conduct of your own delightful sea captain, who insisted, you remember, on hanging the nigger first and

trying him afterwards? That course of procedure has a certain fascination for some of our fellow-citizens to this day; but having yourself satirized the practice once, you cannot expect us to applaud when you range yourself with the lynchers.—*From The Contributors' Club in The Atlantic for June.*

### Hartford's Sixty-seventh

That Hartford Seminary is not content to rest upon its reputation for past achievements has been amply proved by the events of Commencement week. It was only at the anniversary of last year that the introduction of courses of instruction in foreign missions was announced, and it has needed only the results of such a course in this last year to show that in making it permanent the Lamson memorial fund of \$50,000 will be well used. And when, at this Commencement, the seminary proposes a still longer step forward in the introduction of a number of courses in pedagogy the impression of vitality made at last year's anniversary is materially increased and strengthened.

The year has been a prosperous one. Seventy-six students have been enrolled as against 72 last year. All but one, and she a "special," are college graduates. The faculty, though heavily burdened with work in their particular departments, have carried on the extra courses in missions with marked success. It is significant that during the year Andover, Chicago, McCormick, Yale, Princeton and Pacific Seminars have all asked aid from the Hartford faculty, and even more so that, in spite of the urgency of the various calls, all the faculty, except one, have considered their greatest field of usefulness to be here.

The Junior Class was publicly examined in Hebrew under Professor Macdonald. In the examination of the Seniors by Professor Pratt it appeared that this department as well as the others has kept close the connection between scholarship and the church, in that the young men proved able leaders in public worship.

Dr. Willard Scott of Worcester, in an address on Difficulties of a Scholarly Minister, emphasized those of arranging his time, under pressure of many calls, so as to give his charge all he can spare from his own self-development, and of the oft-repeated demand that the minister shall be popular in the pulpit while taking an active interest in practical church and social affairs. But most difficult of all does he believe the duty of a minister's organizing his own thinking when there is so much confusion in life and thought.

At the meeting of the alumni association Rev. F. W. Greene was elected president. The discussion on the new conception of the Old Testament and its influence upon the preaching of today was opened by Rev. Messrs. Nicholas Van der Pyl and A. J. Dyer and was carried on with an interest which shows its prominence in ministerial thought. Opinion was about equally divided as to the acceptance of present Old Testament criticism, though the younger men, who have grown up into it, were apt to accept its results. The alumni dinner in the evening was presided over by J. M. Allen, president of the board of trustees. Dr. Hartranft, in reviewing the year, announced that the Lamson fund of \$50,000 had been secured, and that soon an ample endowment for the needed reading-room would be forthcoming.

The ivy oration was delivered by Everard W. Snow. The all day meeting of the board of trustees was purely an executive session. Professor Walker's successor was not decided upon, and it is considered that no action will be taken until fall. Nor was Professor Perry's successor chosen. At a meeting of the Pastoral Union those trustees whose terms of office expire were re-elected for three years,

and the vacancies caused by the deaths of Dr. E. B. Webb of Wellesley and of Thomas Duncan of New York were filled by the election of Herbert A. Wilder of Boston and Arthur C. James of New York.

At the graduating exercises the address was given by Rev. F. L. Goodspeed of Springfield, Mass. From a graduating class of twenty-one thirteen received the degree of Bachelor of Divinity. Dr. Hartranft gave the charge to the graduating class. The prizes announced were the William Thompson fellowship and the Greek prize to Edward S. Worcester, the Hartranft prize in evangelistic theology to Herbert A. Barker, the Turretin prize in ecclesiastical Latin to Henry Howard Pratt, the Bennet Tyler prize in systematic theology to William F. Bissell, the William Thompson prize in Hebrew to Byron K. Hunsberger. It is noteworthy that the fellowship goes to a Princeton man for the third time running, and that all three were of the class of 1896.

E. D. G.

### Quick Returns from Courtesy to Missionaries

The delightful reception tendered by First Church, Cambridge, Mass., to home and foreign missionaries has already been referred to in these columns. The following testimony from the chairman of the missionary committee shows how the church itself was enriched by the effort to recognize the service of this vanguard in the Christian army:

Two hundred and fifty invitations were sent out and nearly as many responses were received. Less than one-third were able to accept, but grateful words of appreciation came from all. Here are some of them. One just returned from China writes from Wisconsin: "If only I could annihilate space gladly would I be with you on this occasion—the first I ever heard of where representatives of all our Congregational societies have been thus entertained. I congratulate you on inaugurating such a gathering. It seems as if I wanted to go as much as I desired to leave Peking last summer." "Yours is a beautiful and gracious thought," says a foreign missionary writing from Ohio; and from the same state a Tientsin missionary says: "We thank you most cordially for your kindness and especially appreciate it in view of the circumstances." From Alabama a worker of the A. M. A. tells us: "I greatly appreciate this expression of esteem and confidence." Two teachers of this society in South Carolina unite in saying: "We cannot express too strongly our heartfelt appreciation of the sympathy in our work which your invitation implies." "It cheers one's heart to know that the workers are thought of as well as the work," says a faithful one, writing from New Orleans. "The benediction of Numbers 6: 24-26" ends a good letter from Georgia.

A hundred letters of this kind from "loyal hearts and true" is indeed receiving a hundred fold. Nor this reward alone. Our guests, more than seventy in number, gave us their happiest expressions of delight and entered into the spirit of the occasion with the freedom of old friends. Such, in truth, many of them were, while many familiar names of others made it indeed seem a family gathering. Two of this number the next day started on their voyage across the sea, Mrs. Gulick returning to Spain and Miss Newton to China, leaving us their "God be with you." President Capen gave us grateful acknowledgments and stirring appeals. Mr. Puddefoot overflowed with humor and wise utterances. Secretary Gutterson traced our letter to Southern workers and pictured their welcome. Dr. Ament imparted his own heroism. "The spirit of missions" is the grand total. This briefly is what we received; we cannot say that we sowed bountifully, but we did, indeed, reap bountifully.

H. P. S.



## In and Around New York

### Opening of the Hall of Fame

The Hall of Fame at the University of New York was formally declared open by Chancellor MacCracken on Memorial Day in the presence of several hundred representatives of patriotic and learned societies, who had gone from New York to University Heights to take part in the unveiling of the twenty-nine memorial tablets that have thus far been placed. Dr. Hillis made the opening prayer, and Senator Depew made a stirring address, in which he compared the men who have been accounted worthy of commemoration in Westminster Abbey with those whose names are recorded in the Hall of Fame. Chancellor MacCracken announced that the jury who had selected the twenty-nine names from over 200 suggested had consented to serve another year, and that in that time they will be asked to select twenty-one additional names to complete the quota of fifty which it was designed to have placed at once. Afterward but five names a year will be chosen. The memorial tablets are placed in seven sections, each section being given over to men of one class, such as statesmen, jurists, soldiers, authors, etc. In each section addresses were made, and the tablets were unveiled by representatives of appropriate societies and institutions. Before the beginning of the formal ceremonies the guests, on arrival, were received in the auditorium of the hall by the university officials, assisted by the women's advisory committee, including Miss Helen Miller Gould and Mrs. Russell Sage.

### An Associate Pastor for Dr. Lyman

For over a year the matter of securing a helper for Dr. Lyman at South Church, Brooklyn, has been discussed, it being felt by all of his people that after his long service to the church he should receive such assistance. For several months a committee has been looking for a man who would work in harmony with Dr. Lyman, yet sufficiently strong in himself to be associate pastor. A decision has been reached and Mr. Wilson, who left Puritan Church because of ill health and has spent several months abroad, has been asked to take the position. A salary of \$2,000 a year has been offered him, with two months' vacation; and while at this writing his decision is not known, it is believed that he will accept and enter upon his new duties at once. Mr. Wilson has practically recovered his health in his foreign trip, and, though he has said that he did not think he should at once assume the responsibilities of a city pastorate, it is believed that he will feel able to become the associate of Dr. Lyman, and it is certain that he can do great good in South Church. Dr. Lyman is much pleased at the prospect of having his assistance and speaks in the highest terms of his personality and ability. In speaking of Mr. Wilson in this department several weeks ago, it was implied, as the result of misinformation, that Mr. Wilson had not at that time returned from abroad. It was afterward learned that he was then in Brooklyn and in good health.

### Bible Study in the Y. M. C. A.

The average impression of the work of the Young Men's Christian Association places too great emphasis upon the physical culture

and educational features and seldom gives due importance to the devotional and Bible study departments. It is therefore with surprise that one learns, from the reports of a conference of the New York city secretaries, that in the different city branches there are 1,378 young men enrolled in Bible study classes. These are taught by college professors, clergymen, business men and association secretaries, and a special feature of the work is the preparation it gives young Christian men for teaching Sunday school classes in their home churches.

### The Church and the Submerged Tenth

Churches that can command the means are giving renewed attention to the tenement districts of Manhattan. The Church of the Incarnation, of which Dr. Arthur Brooks was rector, is building a splendid plant in East Thirty-first Street, to cost \$85,000; the Madison Avenue Presbyterian, Dr. H. A. Johnston, pastor, which is just completing its new edifice in Madison Avenue, is looking for a site on the East Side, where it plans to spend \$50,000; Dr. Parves's Fifth Avenue Presbyterian Church, whose young people have a mission

### The Darker Side

The annual report of the University Settlement Society gives a picture of the depraved condition of the people in some sections of New York city that is far from alluring. In his general report Mr. James B. Reynolds, the head worker of the settlement, says that, so far as the lower East Side is concerned, there has been some improvement, in that vice dares not flaunt itself so openly as before the Committee of Fifteen began to take cognizance of it. He is not at all sure, however, that there has been a reduction in the sum total of vice in the city and fears that some relief has been given the tenements on the East Side only by driving immoral people from them to other sections. For the little improvement in the condition of the parts of the city in which university settlements are situated Mr. Reynolds gives no credit whatever to the police, and seems to have reached the conclusion, in common with most good citizens, that the force is a disgrace to the city, that it is certainly paid to protect the vicious, and that any relief in the future must come from outside and not from within it. The report points to the fact that the most serious

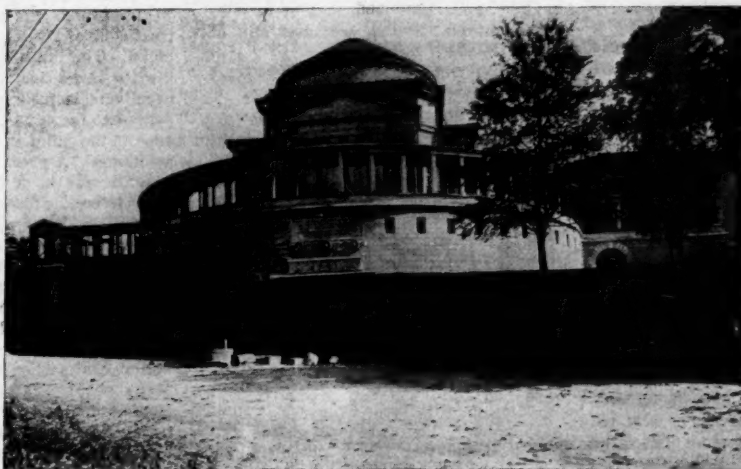
feature of the immoral condition of the crowded quarters is the effect that the open vice has upon the children, and the statement is made, with manifest justice, that "we shall spend the next fifty years in seeking to restrain, to correct and to reform these children and youth, who, at the critical period of their lives, are subjected to such temptations."

### Dr. Cadman on Sunday School Methods

Dr. Cadman was the principal speaker at the convention of the Queens-Nassau Sunday School Association last

week at Flushing. On The Bible School of the Future he said that Bible teaching methods would speedily have to be changed, particularly in tenement house districts. The children in such sections, he said, do not know what the Bible is, and this condition has to be met before its contents can be successfully taught. The speaker urged upon teachers thorough familiarity with the Bible before instruction is attempted, and said that the successful teacher does not so much tell pupils his thoughts on the lesson, but confines himself to Bible truths bearing on it.

Those interested in the problem of future city life in Great Britain and the United States and the likelihood of dispersion of the congested populations by centrifugal forces should read H. G. Wells's *Anticipations in the May Fortnightly Review*. Of such forces he names the passion for nature, the love of gardening, the racial desire for a private home and growing recognition that country life is the proper life for young children. Certain centripetal forces now at work will wane, he thinks, such as emphasis on the superiority of the towns and cities for shopping and their better schools and physicians. Less quick to go will be the passion for life in a crowd which so many have. Cheap and speedy communication and transit by telephone and electric tramcar of course are to play an important part in the transformation for the better.



in East Sixty-third Street, will build a chapel to supplement the already fine settlement building; a new settlement house, to be allied with Columbia University, in sympathy of workers if not organically, is to be founded in West Thirtieth Street; Rev. Richard Tjader, the Swedish evangelist who was a friend of Mr. Moody and who has now an international union mission, has purchased an old church building in Seventy-second Street, near Third Avenue, unused for a dozen years, and after repairs will open it for settlement work and services in Swedish, German and English, and will make it the home of the mission union; a new King's Daughter settlement is projected in East Harlem in connection with St. Andrews's Episcopal Church.

Dr. Richard P. Johnston of St. Louis, who began work recently as pastor of the Fifth Avenue Baptist Church, finds a splendid plant on the West Side, in which young Mr. Rockefeller is interested, almost ready to dedicate; and Rev. Henry M. Tyndall, a Presbyterian minister who has for some years maintained several missions in East One Hundredth Street, himself living one hardly knows how, has just completed his stint of \$30,000, and by autumn will have ready a place of worship, a home for missionaries and rooms for the usual round of social effort. Brooklyn is hardly less wide awake. These enterprises do not complete the list, but rather suggest what is being done; for perhaps larger than any one of them is a projected work among Italians, details of which are not yet made public.

## Christian Science Pro and Con

How the Movement Stands Today and What Is Thought of It

### THE ALLEGED FACTS

"Judging from the number of readers of my books and those interested in them," says Mrs. Mary Baker G. Eddy, in a recent message to the mother church in Boston, "over a million of people are already interested in Christian Science." The circulation of Science and Health is given as 211,000 copies.

On Easter Sunday three new Scientist churches were dedicated—at New York, cost \$600,000; at Chicago, cost \$120,000; and at Toledo, O. There are seven such churches in Greater New York, three in Chicago. The Boston—mother—church is on Falmouth Street, was built in 1894 and cost \$250,000. The United States census of 1890 gave Christian Science 8,724 members and twenty-six pastors or readers (two to a church). A special census published a few weeks ago in the *Christian Advocate* gives 10,000 ministers, 579 churches and 90,000 members. Membership is understood to include not all adherents, but merely those who have signed the church tenets. There are churches or organizations in the larger American cities, in Australia, England and Germany, and followers all over the world. A recent London cable claimed converts among the English aristocracy including the Earls of Dunmore and Tankerville, the wives of Henry Montague Butler, master of Trinity College, Cambridge, and Charles Smith, head of Sidney Sussex College, and even Queen Alexandra herself is claimed as an adherent. Berlin newspapers are awakened by demonstrations of the cult in Germany to call it a scheme to extort money. The London (Hyde Park) church is said to have a membership of 300 and congregations of five times that number.

Many branch church leaders and members are also members of the mother church in Boston, so that the rolls, which are said to contain nearly 20,000 names, include not more than 5,000 residents.

Meeting places of the Scientists in America will probably accommodate, at a liberal estimate, 400,000 people. Houses are usually full and often crowded. At the mother church the Sunday service is repeated in the afternoon for this reason. Running expenses vary from the minimum of a struggling new organization to a salary of \$2,500 or \$3,000 for each reader and a total expense of \$600 a month, in the flourishing churches. Additions of 3,000 members are claimed by the mother church for 1900.

So much for Christian Science as it is, or seems to be.

### THE OFFICIAL EXPLANATION

For an explanation of its success on partisan grounds, Mr. Alfred Farlow, who represents it to the inquisitive public, was interviewed.

The following brief statement combines the answers to some questions asked:

"The growth of Christian Science is due to vital interest on the part of believers. To me it is Christianity made practical. Mrs. Eddy's followers work from the standpoint of love. Converts are, as a rule, from the unsatisfied—physically or morally. It gives a spiritual uplifting, a better understanding of God and the Bible. We believe mortals would not be sick if they were as good as they ought to be. Humanity is not perfect—perfection is heaven. We deal with humanity. So we say to dentistry, surgery, quarantine, mechanical processes—even to vaccination when ordered by law—'suffer it to be so now.' Yet we believe Christian Science in its perfectness is sufficient, even for all. We obey laws, and public opinion, too, except where Christian Science has demonstrated its success.

"I do not believe the commercial induc-

ments so often charged to Christian Science can be proved. I have been a healer with a large practice. I found that twenty-five or thirty cases a day were all that could be handled. The rates are \$1 a treatment, or \$5 a week. Much treatment, too, is gratuitous. A very few healers may be making \$5,000 a year. The larger number make but a fair sustenance."

### A SUNDAY AT THE MOTHER CHURCH

Here is a representative Sunday at the mother church. Services at 10.30 A. M. and 3 P. M. Simple, almost monotonous is the service. Silent prayer, a repetition of the Lord's Prayer and alternate readings from the Bible and from Mrs. Eddy's book, Science and Health, are the features. The readings are prescribed in a quarterly issued by the mother church for all the churches. There is a magnificent organ. The congregational singing is excellent. Twelve hundred people are crowded—not comfortably—into the church. From the mosaic floor to the inverted dome of the chandelier the interior effect is rich and bright. The congregation is not different in appearance from that of any fashionable church. Stylish costumes, silk hats



The New Christian Science Church in New York

and canes go with faces on which is written "easy going." There are faces of intellectual mold or suggesting mental intensity, hard-working students seeking a respite. The high strung, highly tensioned, nervous temperament is not lacking. They are social, cordial and linger chatting after the service, which is very short. Down stairs a Sunday school of 125 children, infant classes and all, has lessons from the same quarterly during the same hour.

After the service fifty curious strangers—not all women—inspect the gorgeous decorations, elaborate furnishings and gold-plated plumbing of the mother's room, or suite, which was furnished by 2,880 children and has only been occupied by Mrs. Eddy on three occasions. A few visitors at a time are allowed, as if it were the inspection of a shrine.

On a Wednesday night the crowds are repeated. There is more of the work-a-day world manifest. Many of the regular attendants are there, but there is a neck-craneing, and stir of curiosity in the galleries and corners, that indicates the stranger. Many wear a dissatisfied expression, a weary or sick-worn countenance. Not all seem well-to-do, and there is evidently a student or professional element. Seven women testify and three men. It is essentially a testimony service. The women outnumber the men sevenfold. On Sunday the proportion of men was a little larger.

### WHAT THE DOCTORS SAY

Having seen the church and heard what a representative Christian Scientist says about the movement, let us interrogate the doctors of *materia medica*. From several interviews are quoted parts bearing on the success or strength of the cult.

Dr. Abbott of the State Board of Health said: "There have been many schemes to cure without medicine. Most of them have a limited, but for a time an evident, success. Christian Science has no recognition under the law. A healer cannot make out a death certificate. At least they give nature a chance. Many cases would get well anyway."

Dr. A. L. Kennedy of Newbury Street said: "Running all through the human family is a love of courage and hope. Confidence goes far sometimes. If people use drugs indiscriminately, and Christian Science induces them to leave off the habit, it is a benefit to those people. But certain natural laws are indisputable. The effect of disobeying them is sure."

Dr. E. M. Greene of Mt. Vernon Street said: "Their best work has been, I think, with nervous diseases, not organic, and certain incurables who have passed the reach of medicine. People are just as superstitious as ever. The mind influences the body in many ways. I would not restrict the Scientists. Let them go, but keep their records."

A prominent surgeon of Beacon Street said: "Christian Science combines religion and the treatment of disease, both of which require belief. The influence of the mind in treating disease is no new thing under the sun. A prominent lecturer on *materia medica*, thirty years ago, gave us two lectures on the influence of the mind in disease before he took up medicines. A great danger lies in allowing practitioners of a few weeks' training full scope to handle disease and contagion."

Dr. H. S. Pomeroy of Beacon Street said: "There is something in it worth striving after, but it is made one hundred times too much of. Certain physical processes are influenced by the mental state. Mental action may cause or cure, if it has been the cause of, nervous dyspepsia. The physician expects better results when his patient has confidence. Many people in this high tension time get sick or depressed through fear or nervousness. Hope, confidence, courage, cheerfulness, whether the source is Christian Science or the incantations of an East Indian, stimulates them. But there is a limit."

A prominent Back Bay physician of the city thought that in the case of persons who use drugs freely for medicinal ends physical benefit would be naturally incurred by entire abstinence from them. This is the first requisite on the part of the Scientists. He specified several cases of persons coming to him for treatment and confessing that for years under the treatment of the Scientists they had suffered exceedingly but were obliged always to think of themselves as well and to assert unqualifyingly before others that they possessed perfect health. This doctor dwelt upon the commercial side of the movement and spoke of one or two cases of success as healers on the part of men who had failed in other lines of business.

All of these physicians would restrain Scientist healers, at least enough to insure protection from contagious diseases. F. W. D.

### IS CHRISTIAN SCIENCE GROWING IN NEW YORK

No, it is not really growing. The time has not yet arrived when its name need be changed. But it will arrive, and when it does it will be seen that there was not real growth, only the old human weakness that causes some people to flock to shrines and others to swallow gallons of nostrums at so much per bottle. Mr. Carol Norton, a member of the board of formulation, recently declined to meet Rev. Dr. J. M. Buckley because the prescription is so long he could not recite it in forty minutes.

C. N. A.



## The Home and Its Outlook

### Our Playmate

BY CARA WATERMAN BRONSON

Last week there came  
With us to play  
The little sister  
Of grown-up May.  
She'd a bonnet of pink  
Tied under her chin,  
And a pretty green gown  
With a rose tucked in;  
She had red-rose cheeks  
And eyes so clear;  
"You may stay four weeks,"  
Said Mother Year.

And where she stays  
There are hosts of birds,  
And where she plays  
There are gentle words,  
And day's light lingers  
When day is done,  
And roses redden,  
And waters run.  
O, Heaven comes near  
To earth alway,  
When dear little June  
Comes down to stay!

There are clover meadows  
To wander through,  
And cups of yellow  
And bells of blue;  
And wild strawberries—  
But where they grow  
Only we and  
The robins know.  
O, the robin feasts  
But does not think  
That he should divide  
With the bobolink!

But we know well,  
Wherever we are,  
That joy is dearest  
Which we can share.  
That God would have us  
Be kind and sweet,  
And scatter flowers  
For others' feet.  
He would set our lives  
To a glad, sweet tune,  
And so he sends us  
Our playmate, June.

a sign of advance. Taken together with recent Japanese legislation making it possible for dancing girls to give up their dishonoring profession, it shows an advancing estimate among Japanese leaders of the dignity and worth of womanhood.

#### Relief for Overworked Women

Women who have been obliged to serve seventy or eighty hours a week behind the counter of a bakery shop or a small dry goods store have at last received public sympathy and the attention of the Massachusetts law. Henceforth there will be no more excessively long hours of labor for women employed in mercantile establishments, for the new legislation limits their employment to fifty-eight hours per week and requires the posting of time tables in stores and restaurants. The large city retail stores and dining-rooms will not be seriously affected by enforcement of this law, for their hours are already moderate. It is the shops in smaller cities and towns which will attempt evasion and may threaten their employees with discharge or reduction of salary. But the requirements of the law are so manifestly reasonable that the shopkeepers will soon adjust themselves to the new conditions and probably receive better and more cheerful service than was possible from tired, overworked women. The Consumers' League has long been agitating this humanitarian move, and the new law is undoubtedly due to its persevering efforts. The labor of women in factories has for some years been limited by a similar statute. And now there remains but one class of employees whom the law does not protect from overwork—household servants. Sooner or later we hope that relief will come to them, also, along the same lines.

### Brothers and Sisters

#### I. HOW CAN A BROTHER HELP A SISTER

BY LILY RICE FOXCROFT

An ever-present factor in our problems today—whether the discussion be of literature, politics, economics, sociology or domestic life—is the relation between man and woman. But there is one form of the relation—that between brother and sister—which does not seem to be receiving its share of consideration. It is not the closest form. It is not the most significant. But in the average human experience it covers the longest period. Even with the oldest child of a family, consciousness of his brothers and sisters begins almost as early as intelligent consciousness of his father and mother; and his brothers and sisters are with him—if not in the same home, at least on the same earth—long after his father and mother are gone. And the relation of husband and wife, though it continues as late, rarely begins—even if we reckon back to the very first acquaintance—as early.

Fiction has given us some notable studies of the fraternal relation. Mr. Barrie's is fresh in all our minds, but his

first aim, of course, is to portray Tommy and Grizel, and Tommy and Elspeth are only secondary. Mrs. Humphry Ward's work is deeper and finer, but the unworthiness of David Grieve's sister makes that picture incomplete. Tom and Maggie Tulliver are very real and human, and will always claim a warmer place in our affections than either of the other pairs. But to prolong the list would be less profitable, perhaps, than pleasant.

Practically, what can we do? How can we make it of more account—this relation, so common as to be almost universal, and covering the whole span of conscious life? Here they are in all our homes, little men and little women, "acting and reacting" on each other, all with their own ideas of right and privilege, of duty and responsibility, of propriety and adaptation—a whole society in miniature under each roof.

The possibilities of the situation are endless, but the children will not be old enough to appreciate them till the opportunity is past. Fathers and mothers themselves do not half appreciate them. They are training their boys and girls to be good sons and daughters, good students, good citizens, good husbands and wives even—some of them—but how many have distinctly in mind training them to be good brothers and sisters?

And yet one could maintain with considerable plausibility that the fraternal training is the most important of all. Life is to be passed among our contemporaries, our own generation. If we cannot live happily and usefully with them, we cannot be happy and useful at all. A boy's conduct toward his mother is often spoken of as if it were an indication of what his conduct toward his wife would be. His conduct toward his sister is far more significant, for in age and strength and intelligence and general outlook on life there is more correspondence. Almost as soon as he can toddle he can be taught to wait on his sister, to carry her bundles, to run errands for her, to proffer her all sorts of small courtesies, while she, in her turn, can do numberless little feminine offices for him.

Families differ very much in the extent to which the boys and girls share each other's play. Outside circumstances of course have their influence, but the mother's tact and insistence—"authority" is obsolete, but "insistence" will perhaps be allowed us for a few years yet—can effect a good deal. For little girls, especially, the companionship of a brother who lures to out-of-door pleasures at the age when the doll-house is almost too fascinating is very wholesome. Later, when tennis and golf, and croquet again, and wheeling are inducements enough in themselves, mamma can see her girls set forth with a much lighter heart if their brother goes with them. In the choice of friends a brother of nearly the same age is of the greatest possible service to his sisters, and parents would often do well to pay more heed to the opinion which their boy has of his sisters' boy friends.

As to matters of decorum, too—not the niceties of table etiquette, but the larger principles which have to do with amuse-

#### A Woman's College in Japan

Those were significant words of acknowledgment and expectation which Count Okuma spoke at the opening of the Woman's University of Japan. He took for suggestion the principle that the nation would be twice as strong if its women were well educated, pointing out that all the countries which had tried to get along with only male education had fallen behind in the race. Japan's primitive religion, he said, had for its central figure the goddess of light, but, unfortunately for the well-being of the state, woman had been gradually dethroned and thrust down into a low place. We have heard a great deal in certain æsthetic quarters of the perfection of Japanese womanhood. It is surprising, therefore, to be told by a Japanese statesman that the only effective remedy for existing social abuses is to be found in a radical reform of the ideals of family life, only to be brought about by an improvement in the status of women. University is a large term for the new institution, since its work is not yet much above that of an American high school, but its opening is

ments, escorts, evening hours and the like—a boy is often a better judge than his sisters, because he hears more of that rude outside comment and criticism which proves the necessity for caution. Usage varies so much with the locality that parents are often at a loss to know what to sanction, but a boy's judgment is usually pretty safe for his sisters to follow. As to slang, too—since slang seems to have "come to stay"—a boy's judgment as to the up-to-date and the beyond-the-line is valuable. And in the matter of dress—absurd as it seems—a brother's taste is often better than his sister's, especially when new, startling and ultra-masculine styles are in question. On all these delicate points—needless to say—it is the advice of one's own brother and not some other girl's brother that is really useful.

About school work, also, a boy may be of the greatest service to his sisters and they to him. Home tutoring, though it stands modestly in the background nowadays, like most amateur work in the presence of professionalism, is still very useful, and one wonders that families of moderate means do not make more account of it. If there is—save the mark!—any natural superiority of the masculine mind along any lines of study, the home is an excellent place for it to be displayed. As to reading, library statistics will bear the boys out in claiming a capacity to digest more of the solid and substantial than their sisters. A habit of sharing each other's books would be helpful to the girls. Here, again, the advantage of equality in age shows itself—a girl is not ashamed to confess indifference to the sort of reading that her father and mother enjoy, but she does feel some mortification if her taste is obviously inferior to her brother's.

When we come to influences moral and religious the forces at work are so subtle, and their effectiveness depends so much on their being put forth unconsciously, that even a parent can hardly venture any attempt to direct them. We could easily make Pharisees of our children by leading them to think over-much of "helping" each other along these lines. But of this, at least, we may be sure—that the father and mother who can train up in their home a sincere, earnest, intelligent Christian boy have provided for his sisters, through their daily association with him, the best possible help toward a wholesome, robust and useful religious life of their own.

### House-cleaning

The rain's a tidy parlor maid;  
She dusts with care each separate blade  
And the high walls of the skies.  
And Mother Nature, too, is wise  
And often has a cleaning day  
To wash the dust and dirt away.  
On the carpets of the fields  
Well her broom of storms she wields;  
On her furniture of trees  
The feather duster of the breeze.  
Then she's ready, when that's done,  
For her company, the sun.

—Isabella Howe Fiske.

In thy book, O Lord, are written all those that do what they can, though they cannot do what they would.—Saint Augustine.

### Closet and Altar

*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

There are two ways in which men try to do good. There is the stooping down from a great height with a large show of condescension to lift people up. That is to undo far more than it does. And there is the simple brotherliness that becomes part of the life about us, belonging to it and seeking in every way simply to bring into it something of blessedness and help.

—Mark Guy Pearse.

Not to seek another's good is to lose all good.—Morgan Lloyd.

Hast thou no gift? Yet every man may offer sympathy and consideration. It is written, Weep with those that weep, and Blessed is he that considereth the poor. And without these there is no healing in any gift we bring.

We come to love people through what we do for them, rather than through what they do for us. God has gone far beyond our thanking in what he has done for us, but we take his gifts as a matter of course until he can induce us to do something for him. This is why he throws on us the burden of working where he might have wrought, and giving where he might have given. It is for our sakes, that we thereby may learn to love the doer and giver of all good.—S. S. Times.

There are people everywhere waiting for some great opportunity and failing the while in the fulfillment of daily duties.—Joseph Parker.

Rich gifts that heaven delights to see  
The poorest hands may hold;  
The love that of its poverty  
Gives kindly succor, prompt and free,  
Is worth its weight in gold.

One smile can glorify a day,  
One word new hope impart:  
The least disciple need not say  
There are no alms to give away,  
If love be in the heart.

—Southern Churchman.

The great error of benevolent people nowadays is that they will do everything largely. They begin far off, instead of near at hand.—Dinah Mulock Craik.

Preaching and prayer are good for those who can attend upon them, but they will never by themselves convince the world. It is action and example, a life fully lived out, that has power over mankind.—William H. Fremantle.

Lord, guide and direct me, teach me what I should do, show me Thy will. If it so please Thee to give me work, enable me to do all that comes in my way with a single eye to Thy glory. Lord, let me learn that which Thou seest best, to prepare me for any work Thou mayest yet call me to. Enable me to grow in the knowledge of what may help others, but, above all, in the knowledge of Thee, my Saviour, from whom comes the will to work for Thee. Amen.

### For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 16-22. Reverence for Sacred Things. Ex. 3: 1-6.

A noble quality indeed is reverence, and one which young people should carefully foster. But it is to be distinguished from its counterfeit presentment. The savage prostrates himself before a painted idol, the nominal Christian man mumbles a creed in church while his mind is busy forecasting tomorrow's shifts in the stock market. There is no more real reverence in the one case than in the other. A man is not necessarily reverent because he refrains from conundrums in which Biblical characters and events figure. A sufficient reason for not putting Biblical conundrums is the fact that there hasn't been a new one invented for the last fifty years. Nor is one necessarily reverent because he keeps a handsomely bound copy of the Bible unopened on his parlor table. Reverence goes far deeper than external display of sanctimoniousness or a passing emotion of awesomeness.

What are sacred things? Is there anything more sacred than a law of God relating to the welfare of our bodies, or to the orderly processes of the worlds in space? Is there anything more sacred than human love, than the innocence of a little child, than the purity of woman, than the helplessness of old age, than the appeal of deformity and disease, than the honest toil which God bids us day by day perform, than the trust which our fellowmen repose in us, than the wonderful opportunities for growth and service which each passing twenty four hours puts within our grasp.

Since we have begun to realize the great, rich, modern thought that God is in all parts of his world at every moment, we have been forced into a constantly reverential frame of mind. Whereas formerly it surprised and scared so good a man as Jacob to know that the Lord had been near him while he slept, and whereas the angelic appearances used to make men quake and tremble, we have found out to our great joy and peace that the universe is shot through and through with the power and wisdom of God, that there are no places and days in which he is not.

But lest we should indulge too much in a beautiful vagueness of thought and feeling, and as an accommodation to our weak, finite minds, God in the interest of greater reverence toward him localizes himself in certain specific ways. We need, for instance, the sanctuary, where at stated times our religious life can find special expression and nourishment, where the traditions and associations speak to us powerfully of the unseen life. We need one day to put over against the hurried, busy six days in order that the fever of the latter may be calmed by the peace of the former. We need special trysting places of the soul, where the spiritual life, too often burdened or smothered, shall assert itself and from which new epochs shall be dated. We need a Christ of God in whom we find the bodying forth of the divine life itself to human sight and touch.

Shortly now many men and women will turn their faces toward their old college shrines. As they hasten back to the well-known scenes from which they have long been separated, they will realize the advantage of having such a center for their affections. Underneath all the banter and merriment of these reunions will be a deep, true reverence for *alma mater*, to whom these graduates owe much that is best within them. As the college center serves the best life of the college man by focalizing at one point his interest and love, so God's book, God's word, God's holy day, God's Christ, may serve as definite centers and sources of our religious life.



## The Conversation Corner

**DEAR CORNERERS:** Here are some more cats for you. They are out of the usual order of Corner cats. They do not belong to any little girl or little boy. They belong to the United States Government—I suppose to the War Department. They are assisting in the construction of a new fort on Cushing's Island in Casco Bay, on which, as you know, is situated the beautiful city of Portland, Me. Their part is to defend the property from the raids and robbery of the rats. They are supposed to draw their rations from the enemy, but in midwinter, when the work was suspended, any of the engineers who went over from the city gave them the remains of their own luncheons. Happening to see the picture I ventured to write to the old engineer for anything more about them. (I ask his pardon—he may not be old; looks are deceitful; some people with white hair are really quite young!) This is what he wrote:

*Dear Mr. Martin:* The tabbies of the picture are descendants of cats left on Cushing's Island by departing summer cottagers. They have grown up without home care and consequently are wild. Three of them have remarkably bright stripes; note the two on the extreme left and the one on the extreme right. One of the number is a glossy black, except her feet and throat, which vie with the snow in whiteness. The one who is standing up at my right is a mouse-colored Angora, named Minnie. She and the large fellow patiently sitting at the left (Big Dick) are the only ones that will allow persons to touch them. They will all respond at once to my whistle, but if I attempt to stroke any of them, except those two, they are off on the double quick.

The building is part of the storeroom used in building the fort. The rodents are more scarce now, but now that the men have come back to the works the cats get luncheon scraps enough, so I have not whistled them together lately. Minnie and Dick, however, mew me a "howdy" when I pass them. Another cat belongs to the crowd, but she is quarrelsome, and during the picture-taking had to be shut up in the office, because she "would not behave well in company."

Portland, Me.

R. T.

There is a moral in the fate of that last named Tabby, which I need not mention. By the way, I have stopped my writing to satisfy my curiosity as to the origin of the familiar name, "Tabby." What do you think it is? Attab was an Oriental prince, who gave his name to Attabiya, in the ancient and splendid city of Bagdad. A rich silk, so made as to have a wavy appearance, was manufactured in that quarter and called *attabi*, abbreviated in Spanish and Italian to *tabi*. The word was then applied to any fabric of diversified appearance or color—as a "tabby waistcoat." A tabby cat was one streaked, striped or brindled. The original of our domestic cat is said to have been always colored in that way. But who would have thought that the humble name of our poor tabby-cat reached far back into the history and romance of the caliphs of Bagdad!

It is possible that some of our Cornerers may recognize in these pictured cats

of Cushing's Island the descendants of their own long-lost tabbies. At any rate, if any of our members should chance to visit the island in their summer vacation and should introduce themselves as Cornerers to this engineer, I think he would whistle up the cats for them. They ought also to pull over to House Island, close by, as some Cape Elizabeth Cornerers and I did a few years ago, and go through the ancient and weird Fort Scammel.

Now let us dispatch all the remaining cats in the drawer.

*Dear Mr. Martin:* I like to read the Cornerers. I am glad to be a Cornerer. I am seven years and a half old. I have a cat almost as large as the General, and his name is Dick. I have seen General saluting the flag. Somerville, Mass.

HAROLD L.

*Dear Mr. Martin:* I would like to belong to your Corner. Do you think you have room for me? I have two cats. Their names are Buff and Mack. I am ten years old. Mack is eight and Buff is two. Sometimes I go to your town to spend the day. Why didn't you turn around when you had the certificate picture taken so that I could see your face?

Malden, Mass.

FLORENCE H.



Call and see me when you come to town (the certificate gives my address), and I will turn around!

*Dear Mr. Martin:* I thank you for your letter and certificate. My cat Tib [is that a diminutive of Tab?—MR. M.] is curled up in an old-fashioned corner chair. Tib and my dog Prince are firm friends and eat out of the same dish. He is a large Maltese. He will open all the doors by standing on his hind legs and putting one paw around the handle and pressing down on the latch with the other. He used to sleep on the horse's back. He goes with me to get the milk, running along on the wall beside me, and waiting till I get the milk. Then we race home.

Carlisle, Mass.

HENRY A.

*Dear Mr. Martin:* I wish to join the Corner. I read it every Sunday and like it very much. We have two kittens, Una and Pawsey. Pawsey is a mouser, for one morning before breakfast he caught six mice. We call him Pawsey, because he has double paws. We live near the White River. The logs have been going down to Bellows Falls, to be made into paper. They come from Granville.

So. Royalton, Vt.

EDMUND F.

A man in Maine over eighty years old shows his interest in our subject by asking:

Do the Cornerers know a cat named Mittens? We have one. He has four white paws, which look like mittens, upon his mottled gray color.

While I have been writing a little girl from Newton has brought in to show me about the smallest and blackest kitty-cat I ever saw. She put it in her pocket and called it Pok-a-nok-et! Is not that an old Indian name near Mt. Hope in Rhode

Island? Now s'cat, every one of you tabbies!

(For the Old Folks)

WHO WAS THE EMPRESS OF GERMANY

Will you please mention in your column the parentage of the present Empress of Germany? I have understood that she was a daughter of H. R. H., the Princess Helena. If so, she must have been married very young. Will you also give the age of Kitty Clover?

Union Falls, N. Y.

L.

There, if those cats haven't got back into the Corner again! K. C. was fourteen years old last St. Patrick's Day. He shows his age in various ways; he turned away from little Pokanoket this afternoon with utter indifference. You have understood wrong about the empress—I got caught in the same trap a few years ago and told the Cornerers the same wrong story! Augusta Victoria married Wilhelm Feb. 27, 1881, at the age of twenty-two. She was the daughter of Frederick Christian Augustus of Schleswig-Holstein-Sonderburg-Augustenburg, whose

brother, Frederick Christian Charles Augustus, married the Princess Helena Augustus Victoria, daughter of Queen Victoria. The mistake arose naturally from the similarity of these brothers' names. You will find all about it in the Corners of March 11 and April 8, 1897, and it is a "curious coincidence" that one of the boys who sent me from Unter den Linden the picture and letters about the royal family at that time has given me a very pleasant call since I began this Corner.

"CHRIST AND THE LITTLE ONES"

So many responses have come to the references to Mrs. Bailey's sweet verses, "The Master has come over Jordan," that I will print two, giving additional places where they may be found. I shall be glad if it lead to their recitation in still other gatherings on Children's Sunday.

Seeing in the "Conversation Corner" inquiry for the hymn, "The Master has come over Jordan," I would say it can be found in a small book, called "Our Baby," published by the American Tract Society.

Boulder, Col.

MRS. H. C. W.

*Dear Mr. Martin:* When I opened *The Congregationalist* of May 11 for my Sunday reading, I turned—as usual—to the "Corner," where I found request for "The Master has come over Jordan," which I inclose, thinking the Minnesota lady may still care for it. It is from the S. S. Hymnal, published by A. S. Barnes & Co.

... I am from Connecticut, dear old land of wooden nutmegs, but so long have I sojourned beneath Southern skies I am a "Florida Cracker." For nearly forty years the name of my mother stood upon the subscription list of your paper. She always read the Corner with great interest, and found amusement in all the cat stories—we are cat-lovers—and often would say after reading one, "O, we had a cat that would catch fish; if I could write I would tell Mr. Martin all about it." Please give Kitty Clover the kind regards of her Florida cousins; we have only twelve—cats and kits—in our family. [There it is—cats again!]

St. Augustine, Fla.

MRS. E. N. R.

Mr. Martin

## The Risen Life\*

### XI. Its Revelation of Glory

BY REV. A. E. DUNNING

John the Revelator was in Patmos at a time of wild confusion among the nations. Jerusalem was being encompassed with armies. Rome seethed with corruption and was persecuting the Christians. The hordes of the north, unknown and dreaded, were hovering on the borders of the empire. It was the time foretold by the Lord, "upon the earth distress of nations; men fainting for fear and for expectation of the things which are coming on the world." In the whirl of such a life as that was, and as ours is today, what advantage has the Christian above other men to sustain and steady him, to lift him above the temporary excitement into upper realms of peace? This vision of John answers the question by showing:

1. *The purpose of the vision.* It was for the young Christian churches, not for the great tumultuous world. The Lord of lords singles out his own. Not in the crowded amphitheater at Rome, nor in the market place of Athens, but in the upper room in Jerusalem and on the crag of the little island in the Aegean Sea are his glories revealed to those who love him. He is the same now. In quiet places, perhaps in the rooms where invalids and their watchers are, or where youth wait to see what life work is before them, or where men and women toil unnoticed, the Lord of glory reveals himself to expectant ones.

It was for the sake of the churches that the risen One appeared to John. They were not many, and they were not prosperous. It was at a time when he might have been expected to hide himself that he revealed his glory. The church in Ephesus had grown cold. The church in Smyrna was poor, persecuted by those who claimed to be Jews, but were children of Satan, and was in dread of severer trials soon to come. A hateful heretical sect had gained a foothold in the church at Pergamum. A false prophesess was working mischief with the church in Thyatira. Most of the members of the church in Sardis were spiritually dead. The church in Laodicea was rich, but unspiritual and proud. The church in Philadelphia was the only one faithful in those dark times.

If Christ appeared to his faithful apostles for such churches as these, may we not expect him now to disclose his power? And what are the conditions for seeing him? John was in the Spirit, that is, he was obeying the will of his Lord, and his thoughts were on him and his words. The crown of his visions came on the Lord's Day. Whatever support for hal- lowing that day there may be in the Bible, in Christian experience it has been proved necessary. Those who would see the Lord must keep his day holy. However cold the churches may be, whatever corruption in government and society, those who keep that day will see in it glorious visions of Christ.

2. *The glorified One.* John saw the Lord in the midst of the seven golden can-

delabra. These represented the churches after all that could be said against them. It has been intimated that the churches have so far ceased to represent Christ that he will desert them for those outside, who, it is said, applaud him but condemn the church. Those who seek for him apart from the churches will find another Christ than he whom John saw, or else John's description of him is not true.

The impression of the vision is of the glory and majesty of the risen Christ. is not helpful to attempt to analyze the separate features of the vision closely. The imagery is that of the Old Testament. The same images are found, for example, in Dan. 7: 9-13 and 10: 4-6. The robe suggests the royal dress of the Hebrew king and the official garments of the priest. The white hair is the symbol of eternity. The flaming eyes represent omniscience; the feet of glowing brass fervor and ceaseless activity; and the sword streaming from the mouth the creating, judging, delivering and purifying energy of the word of God as his prophets utter it.

In the midst of the multiplex lights representing the churches in all the nations stood a wonderful being with flowing robe, girded with a golden girdle, with head and hair of purest white, eyes shining like fire, feet like brilliant brass, a flaming ray of light shooting forth from his mouth, his face glorious as the noon day sun, a voice resounding like ocean waves. He held a group of stars in his right hand.

This being stands as our Redeemer. Is Christ God? He reveals God to us, and in him the invisible, omnipotent, eternal Father is seen. Is Christ man? He surely was, and his experiences were like ours. Are we confused when we try to think of him as both God and man and as the one mediator between God and man? Let us not strive vainly to define God in terms that we would use in describing man, but satisfy ourselves with the truth he utters which we can grasp and with the love and mercy he assures to us.

3. *The message of the risen Lord.* The apostle was at first overwhelmed by the vision. So was Moses when he first saw God, and he hid his face from fear. So was Isaiah, crying out, "Woe is me, for mine eyes have seen the King, the Lord of Hosts." So was Ezekiel, who fell on his face before the glory of the Lord. Those have missed the heights of human experience who have not felt the awe of the divine presence till they are stilled by it as though dead. For the awaking from such an hour reveals to one his own little ness and yet the grandeur of being chose to know and hold communion with the eternal God. And the sublime message to the apostle—it is the same to us—was that the supreme Lord had died. He had gone through the experience from which all men shrink. He is alive forevermore. He has the principle of life in himself, a human Saviour invested with eternal royalty. Death is man's foe. The glorified Saviour is its conqueror and he is in the midst of his people. This is the message

which ought to arouse every Christian and all the churches to new life. We must lift up our heads with new hope, our hands with new strength, our hearts with new faith. We must live new lives, for our Lord was dead and is alive forevermore, and we are summoned now to live with him.

## The Congregationalist for Home Missionaries

There has been for many years a Congregationalist Home Missionary Fund to supply our ministers living on meager salaries with our denominational paper. For this purpose many generous-minded Congregationalists have heretofore subscribed at the rate of \$2.00 for each copy. That these have been highly appreciated frequent letters show. One minister writes: "While I prize *The Congregationalist* as the ablest and best of the religious weeklies, still I have my income for the year spoken for and I do not feel that I can afford its price." Another speaks of paying for it until recently, but getting advanced in age and in failing health he hardly sees how he will do without it, "as the paper is so good and as I am an original and thorough Congregationalist. I shall miss its welcome visits if it shall cease to come." Another says, "If there are friends with plenty of money who wish to make a missionary's heart glad, let them send the paper and I assure you it will be appreciated."

Such testimonies might be multiplied indefinitely. If any one needs such a paper, certainly it is the missionary in the hard field, with little help, isolated and deprived of the encouragement which comes from association with other workers. To such a man it represents more than merely its money value. It comes to him as a messenger of sympathy and good will, reminding him that he is not forgotten. We have the names of several hundred pastors, mostly home missionaries, to whom we would be glad to send the paper if means were furnished us, and whom we find by direct correspondence would be glad to receive it but who are unable to pay for it themselves.

We therefore invite subscriptions to this Home Missionary Fund, and, to show our willingness to help, we offer henceforth to furnish the paper at one half the subscription price to all such needy ministers of the denomination so far as the other half, namely \$1.50, shall be sent us for this purpose by themselves or their friends. Subscriptions will be acknowledged in *The Congregationalist*. How can one invest \$1.50 to better advantage than by furnishing such a paper to one of our representatives at the front?

## Books Needed in Alaska

The Endeavor Public Library at Voldez, Alaska, during the winter has been the means of keeping more men away from the saloons than any other agency except its twin sister, the Public Reading-room, which has been kept open day and night. Now that the new house of worship is nearing completion, it is the aim of the church to use the old Endeavor hall exclusively for the library and reading-room, and make it the best in Alaska if possible.

The population is rapidly increasing. Where there were 300 people in the winter there are now a thousand, and it is thought by some that Voldez will have a population of 5,000 by next fall. General Randall of the United States Army, Department of Alaska, will move his headquarters to Fort Lisicum, five miles across the bay, instead of having them at St. Michael's, where he is out of communication with the outside world for seven or eight months in the year. He will bring to the vicinity several hundred additional men.

In view of these facts the pastor of the church asks for a thousand additional books for the Endeavor Public Library. Will Endeavorers and others interested send any good books that they wish others to enjoy to the pastor, Rev. D. W. Cram, Voldez, Alaska. Those who have no books to spare from their own collections, or do not know just what to send, can forward whatever money they wish to put into this practical work for the Master to Dr. G. M. Boynton, Congregational House, Boston, who knows what is needed and will select the books.

I sent my soul through the invisible  
Some letter of that after-life to spell,  
And by and by my soul returned to me  
And answered, I myself am heaven and hell.  
—Omar Khayyam.

\*The Sunday School Lesson for June 16. Text, Revelation, chapters 1, 2, 3. International Lesson, Jesus Appears to John.



## Our Readers' Forum

*This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.*

### A Word to the Summer Visitor

One of the features of rural life, especially in the more remote districts, is its isolation. Life is apt to fall into a treadmill monotony. It is so prosaic that it often becomes oppressive. This is one reason why so many young people leave the farms for the more stirring scenes of the larger towns. The rigors of winter and bad traveling conspire in keeping the feeble and aged indoors, and the able-bodied content themselves with their daily tasks. This social inertia robs life of much of its charm and flavor. When the summer season opens and the visitors come life receives a new impulse.

The summer visitor has a mission. He goes for recreation, rest and health. But it is against all law, civil or divine, to get something for nothing. And there are some things that can never be reckoned in dollars and cents. Beyond the fact that the visitor pays for his entertainment is the truth felt more and more that he can render a service to the little community into which he goes far more valuable than money considerations. His attitude toward the institutions of the place and his relation to the people are of the highest importance. Shall it be patronizing and of an assumed superiority, or one of kindly interest and of good fellowship? Some go out of the little community, back again to the city, leaving behind a lingering impression of ill will and wounded feeling and disgust. Others come and go, leaving behind an influence wholesome and charming, like the sunshine of springtime or the fragrance of the rose.

In nearly all of these small country towns there is a weak, struggling church. It sadly needs the stimulus of new faces and voices at the services. If the summer visitor holds aloof from the little church and uses his Sunday for recreation and amusement, he will set his influence against that church, for the young and even some of the older people are easily influenced by the more cultured and better dressed cousin from the city. A Christian coming into one of these towns and attending church or taking some part in the services is a wonderful help. Having acted as pastor in two rural towns where many summer visitors go during the summer, I feel like drawing from my experience. In one of these towns the summer visitors attend church in large numbers, increasing the congregations sometimes a third. It inspires both people and pastor. If the minister thinks that he is to have a hearer Sunday morning who has been sitting at the feet of an eloquent and able divine, he is stirred to do his best. The very influence of numbers and new faces encourages the people. Long after they have all gone home the inspiration is felt. It is wholesome, effective. In the other community the reverse is true. Even the most constant churchgoers at home never cross the threshold of the one church of the community. A church member from one of the prominent churches of a large city has been in town two seasons without attending a single service of any kind, and she resides within a stone's throw of the church, which is of her own denomination. One thing is quite noticeable. If Christians go to board with a family or in a hotel where there is no interest in the church, and where a ride on some pleasure trip takes the place of church-going, they are apt to join in with the crowd and will be found infrequently at meeting.

If a Christian taking a vacation only realized a hundredth part of the good he

might do with scarcely any effort in a country town, not one would hold aloof. The little church needs and longs for just such encouragement as this; and the Christian owes it to his Master to let his light shine, whether on a vacation or at home. When Jesus was out on a short vacation he found time and grasped the opportunity to heal the Syro-Phœnician woman's daughter. "It is enough for the disciple that he be as his Master, and the servant as his Lord." O. E. H.

### Seen in Church

A prosperous family, father, mother and son, seated luxuriously in their pew in one of our finest city churches. A young man, intelligent of face and neat of dress, but of unmistakably rustic type, shown to the aforesaid pew by an usher, with a whispered word to *paterfamilias*, who glances cursorily at the waiting applicant, then signals his companions to make room.

Mother and son move down toward the father, letting the stranger crowd awkwardly past them to the end of the seat. He stands empty-handed through the responsive reading, but reaches timidly for a hymn-book

when its turn comes in the worship. He sits through the service in his corner, as spiritually remote from his neighbors as if in another hemisphere, the mother moving fondly closer to her son, of about the age as the solitary youth beyond her. At the close of service the united family rise and stand smiling and bowing to friends, while their chance guest—a guest in God's house—waits per force in his corner alone.

Is it strange that, courteously ushered, as they are, to the best seats in our best churches, country youths, churchgoers at home, are so lax in attending service in town? A. W. P.

Prof. Charles R. Henderson of the University of Chicago says that after fourteen years in direct study of conditions of life among the less favored and the very poor, he holds two convictions: First, that there is a growing spirit of solidarity and municipal patriotism among people of means and culture; second, that there is a fund of vitality, morality and spirituality among the poor which may be counted on and appealed to. This is expert testimony for those pessimists to masticate and digest who talk about the depths of venality and selfishness and the utter negation of patriotism to which we have fallen.

# Mellin's Infants' Food

Mellin's Food children represent perfect and healthy childhood. Mellin's Food will give your baby health, strength and a good development.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.

HUSTLING YOUNG MAN can make \$60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. CLARK & CO., 4th and Locust Sts., Philadelphia, Pa.



### Shade Won't Work-

Because it isn't mounted on THE IMPROVED HARTSHORN SHADE ROLLER. A perfect article. No tacks required. Notice name on roller when buying your shades.

## WARD'S

Have You a "Panoram-Kodak"?

"Puro" Albums Nos. 1715, 1716, 1733 and 1734 are especially designed for these prints \$1.25 to \$3.00 Each FORTY-NINE FRANKLIN STREET BOSTON

## Professor Gilbert's New Book\*

By Rev. Rush Rhees, LL. D., President of Rochester University

Here is a refreshing book. The idea of summing up all the teaching of the apostolic writings under the head of an interpretation of Jesus is novel to most of us, yet it is as true as it is novel. Paul and John and the others undoubtedly brought to their interpretation of Jesus many religious conceptions more or less clearly defined and more or less firmly held. Yet the one object with which Paul's rabbinically trained and providentially emancipated mind busied itself after his conversion was Jesus the Messiah and Lord. The fourth gospel and the epistles of John give evidence of familiarity with a somewhat highly developed religious philosophy, yet the master before whom John's contemplative soul bowed unreservedly was Jesus the Messiah.

This book is most happily named. The method of the book is also refreshing. Dr. Gilbert has not catechised the New Testament writers concerning questions in theology which have interested and baffled us and our fathers, as students of the New Testament too often do. He has rather exhibited to us the thinking of the apostles about Jesus and his significance, permitting them to place the emphasis on the points that seemed to them emphatic, and to pass with slight notice questions that did not seem vital to them. Only when later interpreters have obscured the apostolic thought by misinterpretations does Dr. Gilbert depart from this rule of allowing the writers to determine the proportion which different phases of their thought should have. He has given us a contribution to a true New Testament theology.

The book is divided into three parts: I. The Teaching of Paul, II. The Teaching of the Minor Writers (James, 1 Peter, 2 Peter, Jude and Hebrews), and III. The Teaching of John. To the teaching of Paul more than half of the book is devoted, and it is evident that the author has found greater interest in this interpretation of Jesus than in the others which he discusses. The treatment of the thought of Paul is true to the title of the book in making his belief in the Messiahship of Jesus the determining consideration in all his thinking. Nine chapters treat of Jesus the Messiah, Man's Need of the Messiah, The Earthly Work of the Messiah, Entrance into the New Life, Development of the New Life, Manifestation of the New Life, God's Purpose in Christ for the Race, The Church the Body of Christ, The Consummation of the Messiah's Kingdom. They are full of clear interpretation, felicitous exposition and just discrimination. It would be hard to find a better statement of Paul's thought of the exhibition of God's righteousness through the cross, and of the meaning of justification and faith. The potential value of faith as a promise of future conformity to Christ is particularly well set forth, as is also the part man has to play in working out his own salvation.

Undoubtedly the point which for many

reasons will attract most attention in this setting forth of the thought of Paul is the conception of the nature of Christ. One cannot be too thankful to Professor Gilbert for his elimination of metaphysical questions which first came to the front in the discussions of Greek theologians in the fourth century. The clear exhibition of Paul's uniform conception of the supremacy of the Father over all others, including the Son, is altogether salutary. It is difficult, however, to escape the feeling that Professor Gilbert has hardly done full justice to Paul's idea of the pre-existence of Christ. The difficulties which modern minds find with the conception of pre-existence have no more relevancy to a discussion of Paul's thought than has the dogmatic christology of the fourth century.

While it may be true, as Dr. Gilbert says, that such personifications of wisdom as are found in the book of Proverbs and in the wisdom of Solomon originated in an idealization of the wisdom which is manifest in the created universe, while it may be true that the thought of the heavenly tabernacle, of which the earthly was but the shadow, originated in the conception of the divine instructions for the building of the earthly structure, it does not follow that men of Jewish training, in the generation in which Paul lived, retained the consciousness of the ideal character of these pre-existent forms and of the wisdom that was from the beginning the companion of God's throne. In any case Paul's language does not lend itself without subtle explanation to such an ideal interpretation when he speaks of him who, existing in the form of God, emptied himself, taking the form of a servant.

Dr. Gilbert does not state in this book his critical position with reference to the sources for the teaching of Paul. The Acts and the epistles, including the pastorals, are used indiscriminately in exhibiting the apostle's thought. The author doubtless expects that his readers will be familiar with his chapter on the Sources of Paul's Biography in his *Student's Life of Paul* (Macmillan, 1899, pp. 233-241). It is more difficult to understand why he has omitted a statement of his conclusions concerning James, the epistles of Peter, Jude, Hebrews and the Apocalypse. He does indicate that 2 Peter cannot claim so unquestioning acceptance as 1 Peter, and apparently holds Jude in rather low regard. It is manifest that he thinks that Paul did not write Hebrews, and that John did write the Apocalypse. Reasons why the discussion of these questions could not have place in the volume are easy to find, but such reasons do not forbid a simple statement of conclusions which would be helpful to many in using the book.

The treatment of the Teaching of John is much less satisfactory than that accorded to Paul. A reason for this is the fact that the author has confined himself to the epistles of John and the Apocalypse for the source of this teaching, stating that the fourth gospel, although it con-

tains an important Johannine element, gives us substantially the thought of Jesus rather than of John, and its content has accordingly been discussed in *The Revelation of Jesus* (Macmillan, 1900).

In consequence of this division of the subject the teaching of John is presented with no reference to the doctrine of the Logos. This omission is rendered doubly strange by the fact that in *The Revelation of Jesus* the only allusion to the first verses of the fourth gospel is an incidental comparison of a saying of Jesus with "the evangelist's doctrine of the Logos" (p. 210). We are, therefore, left with no discussion of that highly interesting "interpretation of Jesus" which is outlined in the prologue of the fourth gospel.

Taken as a statement of the teaching of the epistles of John, Professor Gilbert's work has the same clearness and fidelity to the individual characteristics of his source as were manifest in his treatment of Paul. The chapters on the Apocalypse are deeply interesting. To one familiar with the Jewish examples of apocalyptic writing which come from the first or second centuries, the question arises whether it is probable that the seer of these Christian visions did not regard them as having very specific application, rather than that generic and typical meaning that Dr. Gilbert suggests. No mention is made of the recent attempts to remove difficulties in this Apocalypse by resolving it into several earlier visions which have been worked together by some devout editor. This is doubtless due to the fact that the author does not accept the proposed analyses, and, therefore, prefers not to divert attention from his constructive presentation of the teaching of the book which he regards as a unit.

Criticism, however, is an unwelcome task in the presence of the learning, the clearness of statement, and, above all, the gentle and reverent spirit of discipleship to Jesus which characterize every page of this book. Each chapter brings fresh summons to sit with the early disciples at the feet of Jesus and learn of him, and fresh rebuke for our self-confident readiness to impose the forms of our speculations on the simple thought of those who in the first days "saw with their eyes, and heard with their ears" of the Word of Life. We close the book with the feeling that Professor Gilbert has greatly enlarged his classes, and as his newly enrolled pupils we await the next word from him concerning those great themes before which his own soul bows with reverent joy as he leads us to bare our heads and put off the shoes from off our feet.

Mr. Hopkinson Smith has been guilty of some tactless, if not offensive, utterances in recent lectures, but he has spoken one excellent pithy discrimination: "Realism is saying too much, and impressionism is saying too little." As the best exponents of the safe policy, *multum in parvo*, he cites Victor Hugo and Millais.

\* *The First Interpreters of Jesus*. By George Holley Gilbert, Ph. D., D. D. pp. 415. Macmillan Company. \$1.25.



## The Literature of the Day

### The New Books

... In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

**Bible Studies.** By G. Adolf Dreissmann. Translated by Alexander Grievé. pp. 384. Charles Scribner's Sons. \$3.00.

Concerns itself with the language in which the gospels and epistles were written, bringing fresh illustration for unusual forms from the contemporary usage of letters and legal documents found recently in the rubbish-heaps of Egypt. The author claims only to have taken a small part in the study of these new sources of information, but it is an important part and points to a large field which has only begun to contribute to a more intimate and vital knowledge of the tongue in which the gospel was first proclaimed. Dr. Dreissmann's thesis is that the supposed isolation of the New Testament Greek is a fiction. The language used by Paul was the common tongue of the Mediterranean world, colored to some extent by the usages of the Greek translation of the Old Testament and by terms common in Egyptian law. The close student of the New Testament will find a mine of illustrative matter here with indication of much ore yet to be worked.

**Modern Missions in the East.** By E. A. Lawrence, D. D. pp. 340. F. H. Revell Co. \$1.50.

In this new edition of a widely-known and vital book President Eaton has retouched portions here and there, to some extent from the lamented author's own manuscripts, and added a number of photographs.

**The Trend of the Centuries.** By A. W. Archibald. pp. 425. Pilgrim Press. \$1.25.

It is a noble theme which Dr. Archibald has taken for his second book, and he has treated it with eloquence and skill and in a spirit of faith. The divine purpose unfolded in history is too large a subject to be more than sketched in a single book, but the sketching is done with a strong grasp of particulars as well as a wide outlook over the whole field. Intended for popular reading, it loses nothing through having been used in the first place as a series of discourses preached to his own people. The author has an eye for the picturesque, and his narrative passages are often vivid and always full of movement and enthusiasm. The reader will rise from its perusal with a clearer sense of the relation of events and the providential ordering of the history of the race.

**Nazareth or Tarsus?** pp. 217. J. S. Ogilvie Pub. Co. \$1.00.

#### FICTION

**Her Mountain Lover.** By Hamlin Garland. pp. 396. Century Co. \$1.50.

The story of a Colorado prospector in an English environment. A clever plot, which ought to have led to the making of a stronger book. We wonder if there exists in the world the sort of glorified cowboy herein depicted. Simple as a child, daring as a *preux chevalier*, with a wonderful profile and speech which seems a compendium of all slang known to man—he is more than surprising. It would require a great deal of profile to atone for such language, which seems more like the lingo invented by British humorists and fathered by them on Americans than anything that could possibly exist in real life.

**The American Husband in Paris.** By Anna Bowman Dodd. pp. 156. Little, Brown & Co. \$1.00.

A clever and amusing satire on American women of the tuft-hunting, dress-worshipping sort. The incapacity of such a woman to appreciate the many qualities of her husband is the real theme of the book, and the husband's first visit to his wife's favorite Paris haunts gives the background.

**The Eternal Quest.** By J. A. Stewart. pp. 378. Dodd, Mead & Co. \$1.50.

A story of army life, in which the hero, a young soldier in the Boer war, has to win his spurs before he can win his bride.

**The Foundation Rock.** By Sarah M. DeLine. pp. 368. Jennings & Pyle. \$1.25.

The story of a young girl who consecrates her wealth and position to Christ. The religious tone is conventional.

**Sweetheart Manette.** By Maurice Thompson. pp. 259. J. B. Lippincott Co. \$1.25.

A beautiful Southern girl has five determined lovers at once, four of them being many years her senior. After alternate hope and despair for the various lovers, a duel between two of them and an epidemic of yellow fever, Manette finally makes an unexpected choice. The story is light, easily read at a sitting, and by no means equal to other work of the author.

**Sir Christopher.** By Maud Wilder Goodwin. pp. 411. Little, Brown & Co. \$1.50.

A dramatic story with the popular historical setting, the scene being laid in Maryland in the seventeenth century days of bitter feuds between Catholic and Protestant. The heroine, a widow with the usual quota of lovers, is a likable character, while Sir Christopher shows himself a hero indeed in the way he conducts himself under a false accusation of murder. In this, as in her other books, Mrs. Goodwin is careful about her facts and charming in her style of writing.

**The Arrows of the Almighty.** By Owen Johnson. pp. 405. Macmillan Co. \$1.50.

A tragic story of the mysteries of life. Although it covers the period of the Civil War, with the stirring years immediately preceding and following, instead of taking us to the front it shows us a hero in the Commissariat. This is a new field and is wonderfully well treated. The story is tinged with sadness throughout but ends in glorious victory, peace and happiness.

**Voysey.** By R. O. Prowse. pp. 404. Macmillan Co. \$1.50.

In the brilliancy of its psychological method this book recalls Henry James, although there is no attempt at either Mr. James or Mrs. Wharton's ingenuity of situation. The story indeed is the old one of intrigue and inevitable demoralization—old, but never simple. Here it is the difficulty of the man's effort for self-recovery which is emphasized. His story is told with feeling and with a veracity and minuteness of psychological observation which gives the writing unusual distinction, but which will try the patience of the practical reader.

#### TRAVEL

**In Tuscany.** By Montgomery Carmichael. pp. 355. E. P. Dutton & Co. \$3.00.

A study of the Tuscan people and language, with descriptions of some of the least known cities and fascinating byways of Tuscany. The author lived many years in this section of Italy, is saturated with its history and legends and loves the people. The Tuscan Temperament and Tongue are each given a chapter, while Tuscan Types are grouped in a series of clever character studies. Leghorn, Lucca and Pisa; the Island of Elba, where Napoleon was king for less than a year; Mt. La Verna, where St. Francis received the *stigmata*; Tuscan watering places and out-of-the-way nooks and corners are pictured with considerable detail. But the information given is so interspersed with piquant anecdote and incident that the interest never flags.

**The Land of the Moors.** By Budgett Meakin. pp. 464. Macmillan Co. \$5.00.

A timely book in regard to one of the least known countries of the world. Has a good map and many illustrations. Since Morocco is likely to be a bone of contention among the great European powers in the not distant future, the great mass of information gathered here has a prospective as well as an immediate value.

**A Leave of Absence and Other Leaves.** By Rev. J. C. Goddard. pp. 216. Pilgrim Press. \$1.00 net.

Printed for private circulation and forced into the market by the demands of those who had had a taste of its wealth of fun. The author traveled over the usual routes, but his letters abound in a quite unusual humor, which is always genial and never forced. The book shows a good equipment for making the most of travel by insight and knowledge, as well as

by a sense of the ludicrous, and will make a delightful companion for fireside journeying.

#### EDUCATION

**The Working Principles of Rhetoric.** By Prof. John F. Genung. pp. 676. Ginn & Co. \$1.55.

Rhetoric is becoming less and less a mere study of rules for good writing, and more and more a study of what one may call the psychology of literature. Professor Genung, in his new book, carries this higher study of style still further than in his *Practical Elements of Rhetoric*. It is interesting to notice that Stevenson is the most frequently quoted author of the new volume, whereas he is mentioned but once in the volume of 1887. No author of the last fifteen years has played so great a part in the discussion of style.

**A Text Book of Psychology.** By Daniel Putnam, LL. D. pp. 300. American Book Co. \$1.00.

An orderly presentation of the facts in the study of consciousness, brought well up to date. Designed for secondary schools and private study.

**Oral Lesson Book in Hygiene.** By Henrietta Amelia Mirick. pp. 297. American Book Co. \$1.00.

Intended for teachers of primary grades. Suggests interesting methods by which elementary physiology may be taught to very young children. Makes a strong point of the injurious effects of alcohol and tobacco upon health.

**The Story of Little Nell.** By Charles Dickens. pp. 357. American Book Co. 50 cents.

One of the Eclectic School Readings. Includes the larger portion of *The Old Curiosity Shop*, but omits incidents and characters irrelevant to the story of the heroine.

**Notes for Teachers of English Composition.** By G. R. Carpenter. pp. 29. Macmillan Co. 25 cents.

#### MISCELLANEOUS

**Blue Shirt and Khaki.** By James F. J. Archibald. pp. 269. Silver, Burdett & Co. \$1.50.

A detailed and intelligent comparison of English and American army methods and results, by a newspaper correspondent who has been with both armies in the field. He finds the American soldier better formed and led and more intelligent, and suggests reasons for the difference.

**Titian.** By Estelle M. Huril. pp. 97. Houghton, Mifflin & Co. 75 cents.

One of the Riverside Art Series. A variety of the best paintings, carefully reproduced and sympathetically interpreted.

**New Yorkitis.** By J. H. Girdner, M. D. pp. 164. Grafton Press. New York.

A satirical diagnosis of the peculiarities of New York life, containing much good sense and careful observation. The mark is so broad that most of the arrows hit, though it would not be hard to convict the author of being himself in some degree subject to the disease. The underlying strength of the book is its plea for a saner, simpler and more generous ideal of thought and life.

**Bamboo Work.** By Paul W. Hasluck. pp. 160. Cassell & Co. 40 cents.

Tells how to make articles out of bamboo, illustrating its directions by many pictures and diagrams.

**The Writings of King Alfred.** By Frederic Harrison. pp. 31. Macmillan Co. 25 cents.

**In Memory of Miss Mary S. Morrill and Miss Annie Allender Gould.** Edited by Alice M. Kyle. pp. 116. Woman's Board of Missions, Boston. 25 cents.

It was a happy thought to collect some of the helpful and inspiring letters from these young martyrs of Paoingfu, and publish them in this dainty form.

**Historic Boston—Sight-Seeing Tours Around the Hub.** pp. 173. Pilgrim Press. 30 cents.

Year by year Boston becomes more of a Mecca for travel, and we have seen no hand-book for the city and its environs so well balanced, well illustrated and well printed as this. The maps are unusually clear and good, the historic spirit rules in the text, and the information seems everywhere quite up to date.

## Young People and Their Organizations

Persons at all familiar with the life of the churches recognize a distinct atmosphere of unrest among the young people and among church officials in regard to them. To meet this condition by providing a wholesome outlet for their natural energies, while binding them to the church in loyal devotion, is a task requiring almost superhuman insight, delicacy and wisdom. The contribution of the Y. P. S. C. E. to the solution of this problem in the past has been both large and practical. The society has but to watch the signs of the times and adapt its methods to the changing needs of its constituency in order to retain its leadership and increase the value of its service. Probably no single plan will exactly fit conditions in every locality, but it is safe to premise that the more flexible the organization the more general will be its acceptance. Some pastors dislike what they call the "hard and fast line" feature, and are seeking information concerning any new plan which can be adapted to local needs and will harmonize more exactly with their individual ideas of youth culture.

It is not our purpose here to outline such a plan or to pass judgment, favorable or otherwise, upon those who have done so. But since several churches have withdrawn from the Endeavor Society for the purpose of making experiments in these lines which they could not as well make while within its membership, we present the result of such effort in typical cases as a basis of study for churches finding themselves in similar conditions.

The most extended statement of reasons for this step which we have seen was printed by Dr. I. C. Smart of Pittsfield, Mass., in a letter to the members of South Church, from which we quote only a few extracts, because it has been printed entire in the *Springfield Republican* and most of it in the *Christian Endeavor World*, in the latter case with a parallel reply by Rev. G. W. Andrews of Dalton, Mass.

Some of us have been concerned to observe that the present form of organization in use among our young people is a disadvantage in the endeavor to interest young men and boys. Failure to bind our youth closely and heartily to the church, through the means which a young people's society should afford, I believe to be a source of weakness and a serious menace to the present and future prosperity of the church.

In my judgment, the trouble is with the pledge around which the society is organized. The great objection is not to its contents, nor to the fact that it is a pledge. The serious fatal evil of it is that it is made into a standard to which all must conform or be marked as in some way inferior persons. To say that all the Christian young people of a church ought to take such a pledge as a part of their Christian duty is a grave contradiction of the liberty wherewith Christ has set us free. Our young people are singularly innocent of self-righteousness and sectarianism, but the system under which some of them are restive has in it the germs of both those sins—of self-righteousness because it sets apart the talkers as a ruling class, of sectarianism because it exalts one expression of the Christian spirit into an exclusive place.

I cannot see why a young man or a young woman who has gifts in a social way, who knows how to fill a room with a most winning and jolly spirit of good comradeship, or who has musical gifts or gifts of taste and planning or a gift for doing drudgery with a cheerful spirit or any other talent should be left out in the cold simply because he or she prefers to express the Christian spirit in other ways than by speaking in meeting. Petting a good thing sometimes spoils it by exaggerating it out of its true proportion. Petting participation in meeting makes talk of more consequence than what is said.

I have no wish to deprive those who prefer to take the pledge of the opportunity to do so

and should expect to make it possible and easy for them to take it in the new organization. The pledge would be required of none and denied to none.

The standing committee of the Pittsfield church recommended that the church vote to request the Y. P. S. C. E. to give up its constitution and reorganize under the following form, which was done. In regard to this form Dr. Smart writes: "It is meant to be as scant as possible, merely a series of guideposts. We do what seems best from time to time."

Article I. This society shall be called the Young People's Society of the South Congregational Church.

Art. II. Its purpose shall be to associate the young people of the church for the ends of Christian character and service and friendliness.

Art. III. Members: All young people who are willing to do what they can do best, as opportunity may offer, to forward the aims of the society may be admitted to membership by vote of the society on recommendation of the membership committee.

Art. IV. Officers: The officers of this society shall be a president, a vice-president, a secretary and a treasurer. The treasurer shall be chairman of the finance committee. The president must be a member of the South Church. The officers shall be elected annually by ballot at the annual meeting of the society.

Art. V. Meetings: Meetings of the society shall be held on Sunday evening and at such other times as the society may determine.

Art. VI. The society shall have such committees as it may choose.

Art. VII. The chairmen of the committees shall be elected by ballot at the annual meeting of the society. The persons so elected together with the officers shall constitute the executive committee of the society. The executive committee shall assign members to the various committees.

Art. VIII. The ministers and deacons of the church shall be *ex officio* members of the society and of its executive committee.

Art. IX. This plan of association may be amended by the society at any time, provided that the amendment shall have been approved by the standing committee of the church.

Similar in purpose is the organization in First Church, Burlington, Vt. It calls itself the Young People's Alliance, and it counts "all young people calling the First Church their church home" as eligible for membership. Its constitution, entitled A Plan of Work, is thus characterized by the pastor, Dr. G. Glenn Atkins:

It is simply an elastic outline which can be filled in in almost any fashion. The lines of work followed are much the same as those suggested by the Endeavor Society. The difference is most marked in the conditions of membership, which we try to make as generous as is compatible with a certain seriousness of purpose.

The organization does not contemplate so much a society of young people *in* the church as the organization of the young people *of* the church. Theoretically it is the organic life of the young people of the church. Practically the society idea emerges, though we try to keep it down. Our organization is not thoroughly democratic; the power of appointment works from above down. It is our plan to choose those who prove most efficient in any line and put them in charge of the work.

No mention is made of the prayer meeting in the plan of work. It takes its place in the whole work. The pastor has always led it, but there is no reason why the common Endeavor form could not be followed.

The church in Upper Montclair, N. J., Rev. Howard S. Bliss, pastor, has a Young People's Society with the following basis of membership:

### OUR HIGH IDEAL

1. Personal devotion to the service of Jesus Christ.
  2. Definite effort in the work of his kingdom.
  3. Growth in both consecration and effort.
- Accepting these statements as true principles of Christian life and service, I hereby express my desire to be enrolled as a member of the Young People's Society of Kingdom Workers, pledging myself to endeavor loyally to promote the society's ideal so long as I continue a member.

This society engages in practical Christian activity on exceptionally broad and varied lines, all of which, however, could be carried on under Christian Endeavor auspices. Its only departure is in the pledge.

Another pastor has seen fit to disband the Christian Endeavor Society connected with his church. This time it is in Easthampton, and in place of it Rev. William Slade has organized a Young People's Alliance. Its object, as announced in the constitution, is the "co-operation of the young people of the church for growth in Christian character, service and fellowship." Its membership comprises those "willing to be identified with our common work, who are loyal to its purpose, who will undertake to do for that work the things they can do best, and who will show this by signing these articles." These quotations would indicate that the constitution is modeled on the same lines as those of the societies in Burlington and Pittsfield.

Second Church of Bennington, Vt., Rev. C. R. Seymour, pastor, in addition to its Senior and Junior Societies, has just organized one of intermediate grade, omitting the pledge feature. Other societies have reorganized under the C. E. auspices, notably the one in South Hadley Falls, Mass., whose pastor, Rev. G. W. Fiske, reports that it is now "on a simpler and more satisfactory basis, with a change in the pledge and constitution and in the plan of committees. Three points have been emphasized in the change: greater freedom in worship, closer union with the local church and increased activity in definite lines for the home church. A decided improvement is seen both in the devotional meetings and in the young people's loyal support of all the church work."

Other societies which have withdrawn are those connected with the church in Newtonville, Mass., with Leyden Church, Brookline, and with one of the Boston churches. The one last referred to replaces the pledge with this covenant:

Trusting in God our Father, through his Son Jesus Christ our Lord and Saviour, I will strive by the guidance of his Holy Spirit to lead a consistent and prayerful Christian life. I promise to support my own church in every possible way and to aid its pastor in such manner as he may desire. As an active member I will seek to be true to all my duties." This is prefaced by the words, "The following covenant is in its spirit to be used simply as an expression of what active membership in this society signifies." And Article VII. reads, "The prayer meeting is the most important service of the society and it is expected that every member shall be present and support it in such manner as the occasion may offer."

A valuable study of this subject by the president of the Maine C. E. Union will be found in the following article.

### Is Christian Endeavor on the Wane

A few weeks ago, at the request of the president of the Maine C. E. Union, the corresponding secretary sent a return postal to every Congregational church in the state reporting no Endeavor Society, asking for replies to the following questions. (1) Is it true that you have no C. E. Society? (2) Have you



ever had one? (3) Why was it given up? (4) Has anything been substituted? (5) Could there be a society formed? Ninety-two postals were sent out; sixty-two replies have been received. Thirteen of the churches with a blank in the C. E. column have societies. In one case it is a "real live society"; in another the society is "flourishing"; in another it is "very much alive," and is conducting the Sunday evening service with great success.

Of the churches that answer yes to the first question, thirty-eight once had societies. Various answers are given to question three. A society that was very flourishing eight years ago was given up on account of "differences." One society died that was a "so-called C. E.," but minus C. E. principles. Other answers given are: "Instability of members," "Bad roads and a scattered community," "Went into innocuous desuetude," "Lethargy in the church," "Lack of the elements of practical spiritual life."

In two cases the pledge is referred to as having been unsatisfactory. A Twentieth Century Circle has been formed in a church reporting, "Our young people would not sign the pledge; too hard; impossible to keep." In a church that found the pledge "an un-

workable feature," and that the C. E. "usurped the work of the church," a Young People's Alliance has been substituted. All young people calling the church their home are eligible for membership. In spite of the fact that the C. E. had usurped the work of the church, this alliance has six committees—religious, social, financial, membership, music, friendly.

The pastor's attitude is referred to three times. One society "was not discontinued because of the pastor, for he, I am told, was about all the working force in it." In the other two cases the pastors are made responsible for the lapse. "The ministers have taken no interest in Christian Endeavor." "Pastor not in sympathy with its methods; think there will be a Christian Endeavor formed now, as the pastor has finished his work here."

Thirty and more give as the reason for no society want of material out of which to make one. "No interested young people"; "So few to carry it on"; "All church work given up"; "No preaching"; "Nearly all the members went away"; "Only two or three young Christians in town"; "Only four young people at all interested in church matters, and two of these are out of town a good deal."

Nothing has been substituted for Christian Endeavor except in the cases mentioned, and in one other where pastors' classes have been introduced.

It is not my purpose to draw conclusions. But it would certainly be a great mistake to conclude that Christian Endeavor in Maine has been weighed in the balances and found wanting. Very few of the aggressive churches are in this list. Most of these churches are extremely small and weak. The replies indicate a low spiritual condition. Had the further questions been asked: How many persons of school age have you in your town? How many young people do you get out to a supper or a dance? the answers might have indicated that in these scattered and run out communities there is material enough even yet, if the churches were enthusiastic. Christian Endeavor was born in a revival. The Williston society was the outcome of an earnest pastor's effort to provide training for young converts. Christian Endeavor is not to be made a scapegoat. More religion is what seems to be needed. The Christian Endeavor pledge is not cast iron. But dissatisfaction with the pledge is seldom the accompaniment of a deep and earnest Christian life.

C. D. C.

## In and Around Boston

### Stewards of the Congregational House

The fortieth annual meeting of the American Congregational Association, which is trustee for the denominational property in Boston, was held May 27. During the year the debt upon the Congregational House was reduced \$8,000, leaving a balance of \$201,000. Both the president, Mr. W. O. Blaney, and secretary, Rev. Joshua Colt, recommended an early reduction of the debt. Fifty per cent. of the receipts is applied in rebate to the rental of benevolent societies. Since the dedication of the house in 1898 it has appreciated in value, and is now worth at least \$100,000 more than when completed. Dr. Cobb reported 43,000 volumes in the library and an equal number of pamphlets and periodicals. Mr. Blaney was re-elected president; A. S. Lovett, treasurer; Rev. J. Colt, secretary; A. C. Tenney, auditor; Rev. W. H. Cobb, librarian.

### The Union Maternal Association

It was a gathering of earnest women impressed with the blessing of motherhood and believing that "life no loftier aim can hold than leading little children to the light" which convened at the Central Congregational Church, Newtonville, May 29, in the fourteenth annual meeting of the Union Maternal Association. About 100 women assembled in the beautiful church and spent the hours alternately listening to instructive addresses, in prayer for the spiritual welfare of their "holy charges" and in praise. In the interesting discussion of the dangers which threaten childhood the chief topics touched upon were the cigarette, with its attendant ill effects on mental, physical and moral growth, injuring health, causing dullness and breeding deceit and extravagance, and gambling in insidious ways, in pitching pennies, in playing marbles for keeps and in games of chance played for prizes. The reports showed that the association is in a flourishing condition. All the officers were re-elected.

### A Seaside Conference

The official friends of the Massachusetts Sunday School Association were the guests of Mr. and Mrs. W. N. Hartshorn at Clifton Monday. Their spacious and attractive summer home was opened to the executive board and district officers throughout the day, and nearly 200 availed themselves of this delightful hospitality. The hours preceding the col-

lation were occupied with a devotional service, conducted by Dr. A. C. Dixon and Bishop Mallalieu, and field reports of progress by the secretaries. A pleasing addition to the latter were the graceful words of Mrs. Bertha Vella Borden. Later in the day conferences were held and important matters discussed.

### Dr. Thomas Goes Abroad

The chapel of Harvard Church, Brookline, was the scene last Friday evening of an animated gathering, in which farewells and good wishes played a prominent part. The regular attendants upon the midweek meeting were re-enforced by other parishioners of Dr. Reuben Thomas, who on the following day sailed for three months' absence in Europe. Instead of the regular conference meeting, Dr. Thomas delivered the sermon which he preached recently before the Massachusetts Association, and which proved no less effective in Brookline than in Andover. Dr. Thomas is to be accompanied by his niece, and will make the summer one of genuine rest, though he may not entirely ignore the many invitations to preach in prominent pulpits that come to him every time he sets foot in England. His many friends will be rejoiced to know that his health is better than it was a year ago. His headquarters are to be at Birmingham. His pulpit was supplied last Sunday by Rev. C. W. Huntington, D. D., of Lowell.

### A Common Meeting Place

The annual union meeting of the Congregational and Unitarian churches was held last week. At the business session the sum of \$600 was reported as disbursed to ministers' widows and orphans. Rev. Messrs. B. F. Hamilton and H. F. Jenks were re-elected scribe and treasurer and Rev. C. A. Staples appointed preacher for next year. On Memorial Day Rev. Arthur Little preached the sermon at the South Congregational Church upon A Reappraisal of Our Inheritance.

### The City C. E. Union

The annual meeting of the union was held May 28 at the Dudley Street Baptist Church, with more than 500 delegates present. After the supper and social hour addresses were given by Drs. A. C. Dixon and J. F. Cowan. H. G. Washburn was elected president and Miss H. L. Cates secretary. The all New England convention for 1902 in Boston received impetus from the gathering. The com-

mittee of thirteen has already organized and, with the state board, will make an attractive program.

### Miss Arnold's Resignation

The resignation of Miss Sarah Arnold as a supervisor of Boston public schools has brought to the light, where we hope it will be kept until the whole situation is cleared up, the lamentable condition of affairs in Boston's School Board and Boston's schools. Partisan narrowness, sectarian bigotry—Protestant and Catholic—the rivalries of publishers of school-books, personal jealousies and the spoils system have so demoralized the School Board that the life of self-respecting teachers and principals is fast becoming intolerable; children are receiving less care and training than their parents have a right to expect; the school buildings of the city are deteriorating; and the relative rank of the city as an administrator of the free school system is declining.

Miss Arnold's splendid record in the West led to her choice as one of the supervisors several years ago. She has grown to be invaluable here and should have had nothing but the most cordial support from the School Board. Instead, she has had petty treatment and contumely, and finally, to maintain self-respect, has resigned. The school situation is fast approaching a state where every real lover of Boston and American institutions will prove recreant to his highest duty if he does not take off his coat and fight at the polls for the election of men and women as members of the School Board who are above partisanship of any kind, and who are not in their places for what they and their friends can make out of it. It is humiliating to acknowledge that the state of affairs is as it is, but it is a time for candor.

### As to the Men

The Relation of Men to the Churches was the theme of the Monday Ministers' Meeting. It was ably handled by two of the younger ministers, who in their respective positions have had considerable experience in the conduct of men's brotherhoods. Rev. E. N. Hardy, comparing the habits of churchgoing on the part of the men in the earlier years of the century with those prevailing today, felt justified in drawing the conclusion from his figures that there has been a decided gain. Rev. A. W. Hitchcock set forth a number of reasons that may account for the indifference of so many men to the church's claims.

## In and Around Chicago

### The Semicentennial of the First Church

In order to avoid crowding and to secure time to review the past intelligently and with profit, the exercises connected with the observance of the fiftieth anniversary of the organization of the First Congregational Church, Chicago, were planned to cover ten days. They began with the anniversary of the Sunday school Sunday evening, May 19, and closed with a review of what the women of the church have done Wednesday evening, May 29.

A carefully prepared history of the Sunday school was read at the first memorial service by Mrs. W. W. Van Arsdale, who has been connected with the school for many years. Addresses recalling the school in its best days were given by former superintendents—Major E. D. Redington, James H. Moore, Esq., C. H. Case, Esq., who was superintendent for ten or eleven years, and Mr. A. G. Pearson, who has served the First Church in Oak Park, where he now lives, as the head of its school. Rev. J. A. Mack, who directs the Chinese Sunday school, which has long been held in the First Church and was for a time the only one in the city, spoke encouragingly and gratefully of what had been done for its members and of the spiritual interest awakened among them, of the number of other schools which had grown out of this one, of the pupils who had been converted and entered into fellowship with the church, of the Endeavor Society they had founded and the special service they hold in their own language in the church every Sunday evening. Rev. W. F. McMillen closed this service with an address, reviewing the growth of interest in Sunday schools and referring fittingly to the work which the First Church in its home school, and especially in its mission schools, has accomplished.

The Wednesday evening prayer meeting, May 22, was occupied with reminiscences given by present and former members of the church. Some who could not attend in person sent letters. This meeting was one of tender interest, as was that of a week later, in which the work of the women of the church was reviewed. This review embraced the services of the church visitor, Bible work, work for foreign missions, the ladies' prayer meeting, the mothers' association, the benevolent society, which has aided home and city missions, work in industrial schools and social work—spheres of activity which have called out ability of the most varied sort and with results which cannot be enumerated.

### The Sunday Services

The morning service Sunday, May 26, led by the acting pastor, Prof. W. B. Chamberlain, was rendered peculiarly affecting by the reading of the sermon preached by Dr. Goodwin twenty-five years ago on the twenty-fifth anniversary of his settlement. In the afternoon a welcome was given to the branch churches—the Covenant, Warren Avenue, Grace and the Tabernacle. Dr. Fifield, pastor of the Warren Avenue Church, which has a membership of over 900, spoke for that church and also for the Covenant, of which he was once pastor, Mr. Brokenshire for Grace Church and Prof. Graham Taylor for the present condition of the Tabernacle. The chief lack in this service was that no adequate account was presented of the great work of the Tabernacle in its best days, when Major Whittle

was at the head of its Sunday school of 1,000, and later under the efficient and eminently successful pastorate of Dr. F. E. Emrich, now of South Framingham, Mass. The fact was overlooked that this church was self-supporting, from its organization, for many years. Two features of this afternoon's meeting were of peculiar interest—the reading of letters from former members living on the Atlantic and Pacific coasts and in the Interior, and an account of the organized activities of the church at the present time given by Mr. Case. These embrace almost every possible form of earnest Christian work and fill up every evening and a portion of every day in the week. When the lot next to the church on Ann Street is fitted up, as it soon will be, for a playground for children in the neighborhood, it is difficult to see what more the church can do than it is now doing to commend it to the people who live in its vicinity. In addition to providing for its home work and making generous contributions to all our benevolent societies, it

club to hold its last meeting for the season in its spacious rooms. President Fifield was in the chair. The speakers had been selected with reference to their acquaintance with the condition of things relating to the First Church, and to their experience in dealing with similar problems elsewhere. Professor Scott gave a brief history of the church and expressed his belief that it has sufficient vitality to continue as a separate organization and do whatever it finds possible to do. Dr. R. A. Torrey of the Chicago Avenue Church, in speaking of the down-town problem, introduced his remarks by saying that there is no dead line of fifty for churches, and that the problem which confronts them when the city grows away from them and others take the place of the original supporters has been solved. They must minister to the people who live in their vicinity. They must be evangelical and evangelistic. An endowment is not needed. The people who attend a church can and will support it. Rev. W. A.

Bartlett of Lowell, Mass., in the further treatment of the subject, made it clear in his earnest and eloquent address that the gospel has not lost its power, and that for those who are willing to trust to it rather than to anything else victories greater than those hitherto won are certain. Prof. Graham Taylor, who made the closing address, wanted the old historic center preserved, and suggested that it be made a kind of Westminster Abbey for the denomination West, that here a Congregational library be established, that buildings be put up around the church in which our benevolent societies may have their home, that the Ministers' Meeting be held here and that forms of work be so changed as to meet the demands of the surrounding population. He thinks the church should be endowed, and that for this purpose appeals should be made to all Congregationalists in the city and suburbs.

Excellent and impressive as was the advice given at the club, it is by no means certain that the church can sustain itself many years in its present location. Perhaps the wisest step it could take would be to unite with the Union Park

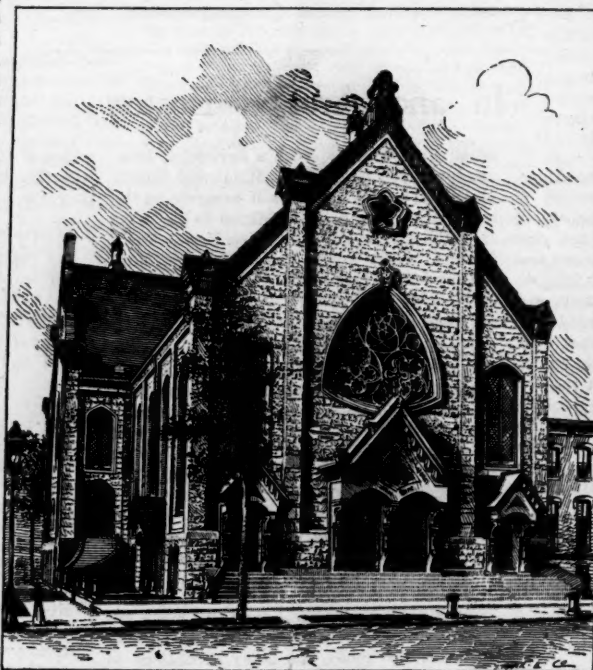
Church, turn its present property into an endowment for the church thus formed and make a body with a strength surpassed by no other body of our order in the West. Professor Chamberlain is serving the church as stated supply with great acceptance. To find a man worthy to follow the gifted and consecrated Goodwin is not as easy as some might think.

### A Great Deliverance

Sunday morning the Leavitt Street Church pledged the money required to lift its debt. Appeals were made three successive Sunday mornings. As the result of the first appeal, \$8,600 were subscribed, of the second about \$2,000, and of the third the entire sum and \$500 in addition. Mr. H. W. Gates had the matter in charge. A picture of the church was drawn, and 2,600 spaces or tiles marked off and covered with a curtain to indicate indebtedness. As fast as \$5, or multiples of it, were pledged the curtain was removed, till finally the building was entirely exposed to view. This deliverance from debt comes at the end of Mr. Guild's first year as pastor and will introduce new enthusiasm and vigor into all his work.

Chicago, June 1.

FRANKLIN.



First Congregational Church, Chicago

supports at least two missionaries in foreign lands, one of them Dr. Sheffield of China.

This church has always taken a deep interest in the welfare of its young people. Naturally many were attracted to the 6.30 p. m. service, where the history of former work for the young was recalled. Mr. E. P. Rice of St. Louis, for a long period one of Dr. Goodwin's most efficient helpers, in his address brought back again the experiences of the past and stimulated those who are now laboring among the young people. Other addresses were made by Miss Schraeder, by Mr. Watts, who spoke for the Young Men's Society, and by Mr. H. H. Kennedy, who dwelt upon the duty the church owes the young.

At the regular evening service Dr. Noble, whose church united in this fellowship meeting, brought out the important relation the First Church has had to the work of the denomination, Dr. J. C. Armstrong to its part in the development and support of city missions and Rev. President Blanchard to its contributions to evangelistic work.

### The Church and the Congregational Club

It was that it might have the benefit of the wisdom of friends in other churches that the First Church extended an invitation to the



## Congregationalists in State Convention, East and West

State meetings following one another in quick succession at this season of the year draw heavily upon our space. We yield this week several pages to accounts from competent observers of the main proceedings and outcome of deliberations. Those who wish to keep apprised of the topics which are engaging the thought of Congregationalists the country over, and of the various forms of work which they are prosecuting, would do well to scan these reports. It will be noticed that the timely question of a closer relation between our six national benevolent societies received careful attention at nearly all these meetings, leading in some cases to definite action. An important step was taken at the New York meeting with reference to harmonious relations between the different home missionary agencies operating within the bounds of the state. New York also supports state federation of churches and appoints a committee to co-operate with the Massachusetts Bureau of Ministerial Supply. Ohio met in West Virginia. Iowa forecasts educational changes, criticises the Y. P. S. C. E., favors annuities for disabled ministers and discusses the ethics of indemnity. The North-western favors state self-support and the establishment of the state dispensary system. South Dakota and Iowa discuss practical methods of church work.

### Rhode Island

The meeting of the churches at Woonsocket, last week, won for itself the verdict, "one of the best." All but three of the churches were represented, the program was of a high order, and the entertainers filled up the cup of hospitality. The Globe Church, host of the occasion, received many congratulations upon its commodious and attractive edifice, to which Rev. and Mrs. J. C. Alvord made all welcome. One city, Providence, contributes nearly a third of the constituency of the conference. But a broad fellowship is evident, and the common weal is the aim.

Upon the program of five sessions there were only two speakers from without the state. The general theme, The Church, was considered in ten divisions, to which Rev. O. S. Davis of Newtonville, Mass., contributed an address upon The Church—a Working Force in the Kingdom, and Secretary Smith of the American Board reported its Labors Far and Near, with special reference to China. The treatment of the theme began with Its Head, Christ, as the interpreter of all that the church should be, presented by Rev. Archibald McCord. The moderator, Rev. T. C. McClelland, discussed The Ministry. It should know itself in order to self-respect; the church should know its function that she may conserve its power and capacities. The minister is not to be an administrator, but a speaker for God. An address to Lay Members, showing much insight and earnestness, was given by Irving Y. Woolley. Rev. F. B. Pullan found the Principles of the Church in the New Testament to be proprietorship, perpetuity, authority and self-discipline. From John's gospel can be added holy love, maximum simplicity, unity and fruitfulness.

The Present Day Perils of the Church were viewed from three angles: In dealing with skepticism, Rev. J. J. Woolley held that the truth was to be taught without question. Miss A. V. Wickett indicated that each member carried into the church his own individuality to strengthen or to destroy worldliness. Innovations were demonstrated by B. W. Gallup to have place both in nature and in history, and sometimes to be desired in the church. Miss H. S. Lathrop, junior secretary of the W. B. M., dwelt upon the relation of the women of the church to those of the world. The needed attitude toward the dangerous classes was indicated by Rev. James Greer to be that of Christ in his ministry. The symposium closed with a timely and forcible consideration of the American church in the next decade, by Rev. Wallace Nutting.

In the annual meeting of the state home missionary society Secretary Lyon stated that ninety-eight per cent. of the contributions went direct to the work. Officers' services were given freely. During the year thirteen churches have received grants. Both the Armenian and Swedish report special interest and progress. The outcome of the late discussion as to the relation of the auxiliaries to the New York office should increase confidence and gifts. Treasurer Rice reported receipts amounting to \$5,236. Nearly \$5,000 were ex-

pended in Rhode Island. Mrs. F. J. Goodwin appealed for larger recognition of the needs of the state by its women. Rev. T. N. Owen presented the claims of the Church Building Society. The president, Mr. J. F. Huntsman, was re-elected.

The committee on local federation reported through Rev. E. T. Root. Rev. F. B. Pullan presented the report on the matter of the federation of the benevolent societies. It fa-



Rev. T. C. McClelland

vored one meeting for all, but the conference, after an animated discussion, substituted two, one for the home and one for foreign missions, one east and one west. The report was also referred back to the committee for a year. A committee of three was appointed to co-operate with other religious bodies in the state to secure reform in divorce legislation. The invitation from the Newman Church, East Providence, was accepted for the fall gathering, and that of Plymouth Church, Providence, for the annual conference next year.

W. P. L.

### New York

The association met at Walton, in Delaware County. Into this lovely region at the foothills of the Catskill range came Brainard, 175 years ago, to perform his heroic deeds, which Edwards made immortal. So far as known no monument commemorates the pioneer missionary. About 250 delegates enjoyed the hospitality of the Walton church, of which Rev. G. W. Nims has been pastor for twenty years. A delightful, stimulating, spiritually helpful and fraternal meeting it was. Rev. C. H. Dickinson made an admirable presiding officer, and the long program was carried through without a break and with no overlapping of parts.

No question was more prominent in addresses and deliberations in public and private than the state home missionary interests in the present crisis. Singularly enough, three home missionary societies are at work within our bounds—the state, the national and the metropolitan extension, just formed and made auxiliary to the national society. At the annual meeting of the state society the history of the organization and the steps leading up to it were given by Dr. W. A. Rob-

inson. More recent developments in city work, especially at Buffalo, were presented by Dr. F. S. Fitch, and the exact attitude of the three organizations by the secretary, Rev. Ethan Curtis, and the president, Dr. E. N. Packard. The infelicity of having a metropolitan society nearer to the national society than to the state and the fear that, if this becomes perfected, we shall see our city pastors no more at the state gatherings led to the appointment of a strong committee to meet the extension society at an early day and devise some better plan, if possible. It is believed that while the affairs of the national society are still unsettled there may be room for reconsideration. The committee consists of Drs. Jefferson, Lyman Abbott, Fitch, Stimson, Robinson and Griffin, with Dr. L. C. Warner, H. P. French and Charles Hull. By the rule of rotation Dr. W. E. Park retires from the board of trustees after eighteen years' service and Dr. E. N. Packard after thirteen years, in five of which he has been president. Dr. F. S. Fitch succeeds to the presidency.

The meetings of the women's home and foreign missionary organizations are now embedded in the regular sessions of the association. Few missionary meetings anywhere have been more successful and impressive than the twenty-fifth anniversary of the New York Branch of the Woman's Board. A review of its history by Mrs. J. H. Bradley, twenty-five years of Woman's Work for Woman by Mrs. Ethan Curtis, a powerful appeal under the title of Forecast by Miss A. M. Kyle, and a short address by Miss Price of South Africa were followed by a striking episode. A procession of treasurers from the state auxiliaries, filling the aisle from pulpit to door, brought silver offerings amounting to nearly \$900, while song and prayer went on. Large crowds attended the excellent meetings of the Women's Union, over which Mrs. Kincaid presides. Addresses were made by Miss Lamson of New Mexico, Rev. H. W. Hoyt of Tennessee and Mr. Puddefoot.

The benevolent societies were ably represented. Drs. Creegan and Beard are at home in the state where they labored several years. Dr. A. L. Love made the surprising statement that the Empire State has received more aid than any other from the Church Building Society, and that during the year past more had been expended in this state than had been received from it. Dr. Duncan described the advancing work of the Sunday School and Publishing Society with his usual power. Four of the seven sessions were given to missions. The sermon was by Rev. Thomas Jenkins of the Welsh Association. An offering was made to the Ministerial Relief Fund.

A stimulating symposium on the Responsibility of the Church for the World's Progress was conducted by four brethren in half-hour speeches. Dr. W. E. Park gave a scholarly survey of the religious origin of the great universities of the old world and the last forward movement in the higher education of woman. Rev. N. M. Waters, whose face was new to many, made an eloquent appeal for the church's larger share in promoting civic righteousness. Dr. Griffin spoke on International Relations with his customary breadth of

scope and copiousness of fresh illustration. Dr. F. S. Fitch made the closing appeal for the individual, the home and the church as bulwarks of permanent reforms. The associational essay, on *The Builders of Our Nation*, was read by Rev. L. F. Buell in the absence of its author, Dr. E. P. Ingersoll.

The banquet was delightful with its wise and witty impromptu speeches by Dr. Jefferson, who spoke of his happiness in the fellowship of the brethren, by Dr. Cadman, who took all hearts by storm, by Dr. Park, on *Progress*, and by Mr. Puddefoot in his own vein, which lies in a path that no man knoweth but himself. Dr. Cadman had the closing evening for his address on the Puritans.

A board of trustees was created, with Rev. W. F. Kettle as chairman, to co-operate with the Massachusetts Bureau of Ministerial Supply for the churches of this state. One hundred dollars were voted to the State Federation of churches and counselors. The next meeting will be held in Buffalo.

E. N. P.

### Ohio

Ohio Congregationalists embody in associational fellowship their brethren of West Virginia. Its two Congregational churches, at Huntington and Ceredo, just over the river, have lived on in their isolation for a quarter of a century, heroically holding their ground amid many discouragements. It was like their bravery and generosity to invite representatives of their 250 sister churches in Ohio, and in entertaining them they showed both Northern vigor and Southern hospitality. Their expenditure of money, strength and time was met by that of the 100 or more who spent two days in crossing and recrossing Ohio, and the double sacrifice was blessed by an unusual evidence of the presence of the Spirit of God. It seemed almost preposterous when the business committee proposed to make this meeting a seminary and a Pentecost. Nevertheless, it was the unanimous verdict that it came nearer that standard than any for a dozen years.

The sermon by the retiring moderator, Rev. A. M. Hyde of Toledo, struck a popular chord. With Prof. E. I. Bosworth of Oberlin, the new moderator, in the chair and Rev. H. S. Wannamaker as scribe, there emanated from the official management a sweet and wise Christian spirit, which lent a charm to all the sessions. The keynote was struck in Dr. J. W. Bradshaw's paper on *The Gospel of Jesus Christ in the First Century*. It was in line with the latest results of reverent scholarship and in harmony both in matter and presentation with the spirit of a humble, devout follower of Christ; and it demonstrated the writer's pre-eminent fitness to occupy the pulpit of Oberlin First.

Professor Bosworth's address on Galatians stood related to this as a more fully developed part of a condensed whole, and evinced the same spirit in all respects. The *Systematic Study of the Bible* by Lay Members, by Dr. J. R. Nichols, struck another chord in the steadily growing harmony. His discussion of how to secure such study and of the fruits to be expected was characteristically sane and practical and unusually inspiring. Dr. Gladsten's presentation of *What the Gospel Should Be Shown to Mean to Non-churchgoers* was rich in evangelistic flavor, and aroused in many preachers a higher appreciation of their message. The addresses by Rev. L. J. Luethi on *Contributions of Our Churches to the Spiritual Life of Their Region*, by Dr. H. M. Tenney on *Aspects of the Gospel Needed Today*, and by President Perry of Marietta on *Opportunities of Our Churches in the Spread of the Kingdom*, combined to make an exceedingly strong presentation of our faith and polity, and showed that its distinctive features are fundamental, vital and perpetually adaptable. Rev. D. M. Pratt's paper, on *Church Life in the Nineteenth Century* and

*Improvements Required*, showed an adequate and philosophical grasp.

The meeting was noteworthy in its recognition of missionaries and their work. A memorial service was held for the ten members of the association churches who were martyred in China. Rev. C. A. Stanley, forty years in China, edified and delighted all. Mrs. Stanley and Mr. Fay of Africa were listened to with equal interest. The discussion following the paper by Rev. H. O. Allen of Hudson, on the consolidation of the six missionary societies, resulted in the unanimous adoption of resolutions recommending closer union between them; that they hold their annual meeting at the same place and during the same week; that the five societies adopt a common basis of representation by delegates to the annual meeting, and that these delegates be selected for a term of years by the churches; that the control of the five home societies be placed under a common board of directors or trustees, without sacrificing the charter rights of any society; that the solicitation and collection of funds for all the societies be under the care of a committee appointed by the American Board and this home board of directors.

Home missions were represented by Rev. Messrs. W. H. Baker of Springfield and H. S. Wannamaker of Elyria. Resolutions were adopted intended to stimulate more general home missionary effort and to express appreciation of the national society's relation to Ohio, and provision was made for a more adequate place for home missions at the next meeting, which it is expected will be held at Mansfield, where the first gathering was held fifty years before.

The work of Marietta College and Dr. D. L. Leonard's administration of the Ministerial Bureau were heartily commended. Decision Day in the Sunday school was discussed and encouraged. It was good to have the presence of Rev. Albert Bowers, who nurtured the Huntington church from the time it was one year old till it was ten, and of his son, Rev. Roy Bowers. The general theme was the Gospel of Jesus Christ in the Twentieth Century, and the meeting conducted to clearer understanding of it, richer joy in it and better preaching of its truths.

E. O. M.

### Pennsylvania

The fifteenth annual association met, May 21-23, at Lansford—a city set on a side hill, with a railroad tunnel seven-eighths of a mile and cutting a valuable coal vein to left of it, and the west end of the Mauch Chunk switchback to right of it. The English church was hostess; moderator, Rev. David Jones, Hyde Park. Rev. C. A. Jones of Kane preached on *The Christ-Filled Life*. The sunrise meetings were designated as "the cream" of the whole sessions.

The stress of discussion was upon such fundamental themes as *The Lost Condition of the Race in Time and Eternity*, *The Atonement of Jesus Christ*, *The Holy Spirit*, and *Union with Christ*. Extreme positions were taken by some, but the liberal-conservative view prevailed. Rev. Evore Evans of Nanticoke, in the annual report on the State of Religion, showed increasing spiritual energy and aggressiveness among the churches. The registrar added: "870 accessions on confession, an increase of \$4,418 in benevolence and \$19,264 home expenditures." Supt. T. W. Jones, in a timely and interesting survey under the sub-topics: *Home Work*, *Opportunities*, *Conflict of Tongues*, and *Church Debts*, stated that "outside of their two chief cities Pennsylvania has a larger population than New York by 1,277,000 and increased more than New York in the last decade by 572,000, and that this gain on New York has been steadily going on for a number of decades, so that the marginal difference between them, even including the two great cities, Philadelphia and New York, is very narrow."

With stereopticon views and an excellent address Rev. F. R. Bunker of South Africa represented the American Board, adding missionary enthusiasm to missionary interest; Rev. C. A. Jones spoke for the C. C. B. S. and Dr. T. W. Jones for the C. H. M. S., resounding the thrilling echoes of the Boston Diamond Jubilee. An intense spiritual interest was sustained through all the sessions, from the words of welcome by the pastor, Rev. W. H. Stacey, to the farewell petition of Rev. R. N. Harris of Welsh Hill. Indeed, Keystone Congregationalism with propriety adopts the C. H. M. S. Diamond Jubilee motto—"The future is as sure as the promises of God."

C. A. J.

### Michigan

Charlotte, in the central part, was the place and May 21-23 was the time of the annual meeting of the State Association and the anniversary of the Home and Foreign Missionary Societies. Large and enthusiastic delegations came from every part of the state, and the local attendance was unusually good. The committee had prepared an innovation in bringing on to lead the ordinary devotional exercises of each session Prof. E. I. Bosworth of Oberlin Seminary. He has the advantage of a singular lucidity of style and an unusually clear apprehension of Christian truth, and he impressed himself as no one has done hitherto upon the pastors and delegates who crowded the devotional meetings. He spoke on Christian fellowship, the Word of God and the Holy Spirit, and men perplexed by recent books and magazine articles on the great problems of religion felt the ground more solid under their feet and surer of the message which they had been ordained to preach. A distinct spiritual toning up of Christian workers must result.

Mr. W. H. Strong of Detroit was the able moderator. There were excellent papers on God's Immanence, by Rev. J. A. Blaisdell, *The Modified Message of the Ministry*, by Rev. H. A. Spence, *Modified Organization of Society*, by Rev. H. N. Dascomb, and *Modern Psychology*, by Rev. E. S. Smith. The last-named speaker emphasized the necessity that the minister understand the minds of those under his care, especially of children and youth, as interpreted by modern psychological research.

Dr. Nehemiah Boynton preached with his usual power and eloquence, though the death of his spiritual father, Dr. E. B. Webb of Boston, to whose funeral he was immediately called away, added a strain of pathos to his sturdy utterance.

Dr. Judson Smith made the address at the foreign missionary anniversary. He defended the reputation of Rev. W. S. Ament, whom Michigan is proud to claim, and showed the splendid progress of the Protestant missionary enterprise during the century and the real triumph of the cause even in China, despite the murderous outbreak against Christians last year. Rev. Messrs. H. P. DeForest of Detroit and W. H. Pound of Lansing spoke at the home missionary anniversary. That cause prospers in Michigan. Through a large legacy all its debts are paid, and considerable new work has been begun. Funds invested for the society yield good interest, and, while the direct gifts of the churches have fallen off, for the first time the aggregate was large enough to leave a surplus for the national society. The administration is in the hands of Rev. W. H. Warren and Registrar J. P. Sanderson. Rev. Frederick Bagnall is joint missionary of the Home Missionary and Sunday-School Societies in the northern peninsula, where he is extending Christian institutions in the rapidly settling newer parts of the state.

The federation of the benevolent societies was the burning question. The report of the Committee of Nine was the basis of discussion, and the resolutions finally passed approved



of one meeting of all the benevolent societies with the use of joint agencies for carrying on the work. The more radical proposition to memorialize the National Council to take steps to federate all the benevolent societies within its own oversight and control did not prevail, owing to the feeling that Michigan is still a backwoods state, and that for years to come the management of our benevolent societies must be guided by the wisdom of the conservative East.

D. F. B.

## Iowa

The Burlington church, which entertained the association, is one of the oldest in the state, and is the seat of Iowa's longest pastorate, Dr. William Salter of the Iowa Band being in his fifty-fourth year in that relationship.

The plans for entertainment were perfected by Rev. R. E. Marsh, the acting pastor, assisted by his flourishing Men's League, and were in every respect well-nigh beyond criticism. The music was such as has rarely been heard at such gatherings in Iowa.

The sermon by Rev. J. W. Wilson of Council Bluffs, on Christian Obedience the Ultimate Test of the Kingdom, was direct and practical. The communion service was impressively conducted by Drs. Adams and Salter, the surviving members of the Iowa Band.

### AT THE TURNING POINT OF THE CENTURIES

The general trend of the program was in lines of review and forecast. Rev. E. B. Dean of Clinton concisely epitomized the progress of the nineteenth century.

The theological development of the century, as traced by Rev. F. J. Van Horn of Des Moines, was full, discriminating and inspiring. It is noticeable that this paper, which required the closest attention of thought, was probably the one most appreciated by delegates as well as pastors.

Prof. Arthur Fairbanks, who fills the chair of Greek in the State University, spoke of the immediate future of education, prophesying the downfall of the elective system and the return of greater emphasis upon the broadening study of the "humanities."

Dr. A. L. Frisbie brought all the optimism of a man who refuses to grow old into his summary of the state of religion, while Rev. F. G. Smith, Dubuque's new pastor, maintained that the type of piety which is to dominate the new century is substantially that of the fathers.

Various present day questions, social and religious, were discussed. Rev. E. M. Vittum of Grinnell found considerable support in his position that our mission boards should not demand indemnity for missionary property destroyed in China, while he held that such collection in Turkey was but wholesome discipline for the sultan.

Prof. Graham Taylor enlightened his Iowa brethren concerning twentieth century church methods.

### SUNDAY SCHOOL AND Y. P. S. C. E.

The afternoon devoted to consideration of the first topic was by common consent the most fruitful discussion of the question ever known in Iowa. Excellent papers upon present day failures and their remedies were read by Rev. Messrs. A. C. Kaye of Oskaloosa, J. P. Clyde of Eldora and J. B. Gonzales of Union. Miss Katherine Macy's description of the primary department in Grinnell and Mrs. G. M. Orvis's report of work for boys in Dubuque were practical illustrations of good systems well applied.

Concerning the Y. P. S. C. E. there was general agreement that it is facing a crisis in its spiritual history. The kindly but searching criticisms of Rev. F. N. White of Sioux City, concerning its diffusion of effort, reliance upon machinery and failure to support the church,

though stoutly combated, seemed to find support in the experience of many pastors.

### MISSIONARY

The familiar faces of Drs. J. E. Roy and Theodore Clifton were pleasant reminders of our duty in their respective fields, while Secretaries Cobb and Judson Smith, less often seen in Iowa, were heard with special pleasure.

The Home Missionary Society reported a year of good work, \$75,000 expended in the state and \$5,000 sent to the national society. Secretary Douglass's report on sixty-five years of Congregational Iowa, in its printed form, will be eagerly studied for its significant data.

### BUSINESS

Chief among the important matters was a carefully elaborated scheme of annuities for disabled ministers, reported by a committee, of which Rev. E. A. Berry was chairman. A committee of three was appointed to lay the matter before the associations of neighboring states, with a view to united action.

Considering the report of the Committee of Nine upon the consolidation of the benevolent societies, the association declared itself in favor of one annual meeting and a reduction of the secretarial forces. The Home Missionary Society, by resolution, declared its belief that its relation to the national society ought to be adjusted "along the line of the compact."

Rev. Benjamin St. John was a most acceptable moderator. The next meeting will be at Des Moines.

D.

## South Dakota

Nature seemed to vie with the dwellers in Beresford in making possible a delightful gathering of the General Association. Mr. Jamison, the genial pastor, might be called the first fruit of Yankton College in the permanent ministerial force of the state. No small part of the pleasure of this meeting was due to the splendid management and hearty welcome of the pastor and his wife, nobly supported by their people.

The emphasis placed on Christian education in assigning Secretary Clifton the opening address was justified by the interested attention given throughout the sessions to this subject whenever it came up. That opening address satisfied a wide-awake audience that "the greatest need in the world" is Christian education. This contention received abundant support in the address by President Warren of Yankton on Reasons for Academies. The sermon, while not on a distinctively educational topic, showed the co-ordination between the struggle after the heavenly vision and progress in knowledge. Reports from the two colleges and Ward Academy, breathing the spirit of growing confidence and aspiration despite great tribulations and increasing needs, were received with enthusiasm, giving assurance that in years to come Congregationalists will strive to make it possible for these institutions to realize their ideals.

Then the prominence given to the Sunday school work, nearly a whole session being devoted to it, showed interest in another phase of Christian education. Superintendent Daley, whose labors since his return from the Philippines have been almost incessant, reported marked growth and progress in the schools. Professor Nash of Yankton College told of The Boy and How to Help Him.

Another session was given to the consideration of various phases of a minister's work. The Family, the Great Civilizer, was ably presented by Rev. J. M. Bates; The Pastor His Own Evangelist, by Rev. J. H. Olmstead; and Rev. W. H. Thrall conducted an open parliament on Pastoral and Ministerial Work. This was one of the most interesting and practical sessions of the meeting.

The association sermon, by Rev. B. G. Mattson, was a strong and earnest appeal for the

obtaining of spiritual knowledge at first hand. Here are some sentences which served to rivet attention and make clear the thought of the speaker: "It is a mistake to suppose that strangulation is life. God did not blame Job for his questions." "Keep open-petaled to the sun and grow." "There is no monopoly of the vision of God."

The women's societies were happy in having with them three returned missionaries, Misses Kinney and Little from Micronesia and Dudley of Japan. They were thus able to interest, not only with their inspiring reports, showing how they had followed the splendid precedent of last year in exceeding their apportionments, but by presenting the actualities of missionary life through the lips of eyewitnesses of the wonderful work of the Lord among those ignorant of Christianity.

The State Home Missionary Society held its sixteenth anniversary on Thursday afternoon. Reports were encouraging as showing growth and efficiency. Churches are each year coming to self-support, and missionaries are showing heroism in reaching forward to this result.

Rev. D. B. Scott's address on Equipment in Spiritual Yeomanry was listened to with deep interest. His poetical nature found utterance in such sentences as these: "Jesus performed his mightiest miracles in the minds of his men." The equipment he defined as: "Jesus imparting his personality to men, so that they said, 'I live, yet not I.'"

The next meeting will be at Webster.

W. B. H.

## The Far Northwest

The annual meeting of the Northwestern Association occurred at Coupeville, Wn., in May. This association comprises all the churches from Seattle to the British line, as well as Victoria and Vancouver beyond that line, being thus, perhaps, the only association in the country international in character.

Coupeville is a little city on a beautiful bay on the coast of Whidbey Island. The jagged, snow-capped peaks of the Olympic mountains are continually in view.

Rev. C. E. Newberry has been with the Coupeville church for thirteen years, for the past five or six combining the work of pastor and principal of Coupeville Academy. The country around is rich and well tilled. The hotel keeper asserted that he had raised 114 bushels of wheat to the acre on an eighteen-acre tract. The fruit orchards were in their glory of spring blossom, but most significant of all was the acre in the center and highest part of the town on which are located church, academy and parsonage—no better investment of capital in all the West than such a plant.

Prof. B. W. Brintnall was moderator. Two main topics were discussed, Temperance and Forward Movements in Church Work. The debate on the first topic resulted in the adoption of a resolution declaring "that we favor the state dispensary as a step forward toward the complete overthrow of the saloon in this state." A bill establishing the dispensary system came within one vote of passing the last House of Representatives. It is hoped that the measure will win next time.

Along the other line chief interest was evinced in a paper on Self-support, showing in tabular form the total amounts of mission aid received by most of the churches in the association since their organization, tracing the progress of their efforts toward real independence and making suggestions for the future. Extending the knowledge of these facts was deemed a matter of such consequence that the paper was ordered printed and a copy put in the hands of every church member in the association.

The address by Supt. W. W. Scudder was received with great satisfaction. Its temper was so broad, yet so deeply earnest, that it revealed a man exactly suited for state leader-

ship. The feeling is general that we are upon the verge of larger things in our church work in this state. One thing for which we pray and work most earnestly is the arousing of a genuine missionary spirit.

E. L. S.

### Items of Interest

Russia's latest projected loan to Persia has fallen through, presumably through British machinations.

Mr. John D. Rockefeller has put \$200,000 in the hands of eminent pathologists to be used in advanced investigation.

Turkey has issued an order barring all Armenians who have become Americans or Russians from re-entering Turkish domain.

The Jews of Chicago, high and low, are said to be complaining of a degree of insult and persecution surpassing their experience in Russia, police protection being ineffective save when paid for.

The birth of a daughter to the queen and king of Italy will not cause as much joy as if it had been a boy; but there will be joy nevertheless, both in the royal home and throughout the nation.

Dr. J. A. Dowie of Chicago now claims that he is the prophet Elijah, and calls upon the people to pay tithes into the storehouse of the Lord, through him. The Illinois courts will soon determine his honesty as a citizen.

The rumors of reconciliation between General William Booth and the Ballington Booths and the merging of the Volunteers of America with the Salvation Army are naught but rumors. General Booth comes to this country next fall.

A Florida Negro, guilty of criminal assault on a matron, was burned at the stake; a mob in Modoc County, California, lynched five men guilty of theft—such is the record of the week. Life may be cheap in this country, but such lawlessness is dear.

The death of Mr. James A. Herne, the playwright and actor, removes a veteran artist whose ideals for his profession were high, and whose plays, *Hearts of Oak*, *Shore Acres* and *Sag Harbor*, were admirable studies of homely life, free from artificiality and indecency, and deserving of the support they won from the public.

King Edward VII. of England informally but cordially welcomed a representative body of American business men to Windsor Castle on the 1st. And this despite American competition with British trade! A new era of comity, so the London press thinks, dates from this important departure on the part of the monarch.

Mr. F. H. Bowen, chief clerk of Superintendent Atkinson, head of the American system of education for the Filipinos, writing from Manila to the *Springfield Homestead*, says: "These volunteers of Uncle Sam are a clean, vigorous and good set of men. . . . A person could not round up a thousand young men in Springfield without getting a larger proportion of drinkers and hard characters if he took them just as they came."

### As to Union with Baptists

Surely in the United States, while Congregationalists and Baptists are naturally drawn sympathetically toward each other, there are insurmountable barriers to any union. We are glad to note the lessening of interdenominational irritation and unchristian ugliness, but we can see comparatively little, if any, advantage to be gained by the union of these two great denominational bodies. Surely American Baptists are not yet prepared to surrender the principles for which they have from the beginning striven.

—The Standard.

## Y. M. C. A. Jubilee Convention Program

MECHANICS' BUILDING, BOSTON, JUNE 11-16

Tuesday, June 11

11.00 A. M. Convention called to order by the retiring president. Election of committee on nomination of officers.

3.30 P. M. *Trinity Church, Copley Square.* United praise service, under the direction of Rev. Charles Cuthbert Hall, D. D., New York.

7.30 P. M. Welcome meeting. Mr. William E. Dodge, New York, presiding. Welcome addresses: Hon. Thomas N. Hart, Mayor of Boston; Hon. John I. Bates, Lieutenant Governor of Massachusetts; Mr. Henry M. Moore, Boston. Responses: Mr. C. T. Williams, Montreal; the chairman of the evening. Great Facts in the Half-Century of Work of the Young Men's Christian Association in North America. Hon. John J. McCook, member of International Committee, New York.

Wednesday, June 12

8.30-9.00 A. M. *Association Hall, 458 Boylston St.* Meeting for prayer. Rev. J. Wilbur Chapman, D. D., New York, in charge of the series.

8.30 A. M. The Relation of the Young Men's Christian Association to the Churches. Right Rev. Henry C. Potter, LL. D., Bishop of the Diocese of New York; Pres. W. H. P. Faunce, D. D., of Brown University, Providence, R. I.; Rev. Francis E. Clark, D. D., Boston.

The Contribution of the Association towards the Solution of the City Problem. Mr. Herbert B. Ames, Montreal. Jesus Christ, Lord of All. Right Rev. Maurice S. Baldwin, D. D., Bishop of the Diocese of Huron, London, Ont.

2.30 P. M. The Contribution of the Association to the Promotion of the Welfare of the Commercial and Industrial Classes. Mr. E. L. Shuey, Dayton.

The Contribution of the Association to the Physical Development of Young Men. Pres. G. Stanley Hall, LL. D., of Clark University. Greetings from European National Unions.

7.30 P. M. Army and Navy Work. Gen. James A. Beaver, Bellefonte, Pa.; Maj.-Gen. Joseph E. Wheeler, U. S. A.; Capt. Richmond Pearson Hobson, U. S. N.; Mrs. E. A. McAlpin, Sing Sing, N. Y.

9 P. M. *Museum of Fine Arts.* Reception by the Trustees of the Museum and the Women's Auxiliaries of the Associations of Massachusetts and Rhode Island.

Thursday, June 13, Jubilee Day

8.30 A. M. *Association Hall.* Special thanksgiving service.

9.30 A. M. The Fundamental Principles of the Young Men's Christian Associations. Cephas Brainerd, Esq., New York.

Outstanding Lessons of Fifty Years' History of Associated Work for Young Men. Judge Selden P. Spencer, St. Louis.

The Principal Aim and Crowning Achievement of the Associations. Rev. Theodore L. Cuyler, D. D., Brooklyn, New York.

1.30 P. M. *State House.* Reception of delegates.

2.30 P. M. *Old South Meeting House.* Placing Commemorative Tablet where the Boston Association was formed. Mr. Franklin W. Smith, Washington, D. C., presiding. Address by Rev. Alexander McKenzie, D. D., Cambridge.

4.30 P. M. *Faneuil Hall.* Reception and Addresses.

4-7 P. M. Banquet meeting of Pioneer Members. Admission by special ticket.

8.00 P. M. Hon. John J. McCook presiding. The Railroad Men of North America. Addresses by President Lucius Tuttle of the Boston & Maine Railroad, and other prominent railroad officials.

Friday, June 14

8.30 A. M. *Association Hall.* Meeting for prayer, led by Rev. L. W. Munhall, D. D., Philadelphia.

9.30 A. M. The Contribution of the Association to the Welfare of Boys. James H. Canfield, LL. D., New York.

The Application of the Truth of God to the Daily Life of Young Men. Professor E. J. Bosworth, Oberlin, O.

The Influence of the Holy Spirit Indispensable to a Right Understanding of the Scriptures. Principal William Caven, LL. D., of Knox College, Toronto.

A Right Life an Essential Factor in Understanding the Word of God and in Maintaining Faith in It. Rev. W. W. White, D. D., Montclair, N. J.

3.30 P. M. Section meetings. 1. Physical Work. 2. Religious Work. 3. Boys' Work. 4. Railroad Men. 5. Reception of Representatives of Student Associations and of Christian Student Movements at Harvard University.

8.00 P. M. The Contribution of the Association to the Moral and Religious Life of the Universities and Colleges. President Francis L. Patton, LL. D., of Princeton University. President Cyrus Northrop, LL. D., of the University of Minnesota. President Booker T. Washington of Tuskegee Institute.

Saturday, June 15

8.30 A. M. *Association Hall.* Meeting for prayer, led by Rev. John H. Elliott, D. D., New York.

9.30 A. M.-1 P. M. The Need of a More Aggressive Warfare Against the Forces which are Destroying Young Men. Rev. J. M. Buckley, D. D., New York.

The Need of a Jubilee Endowment for the International Work. Mr. Walter C. Douglas, Philadelphia.

The Need of an Overwhelming Sense of Christ in Our Work. Mr. Robert E. Speer, New York.



Afternoon. No session.

7.30 P. M. Regions Beyond in the Realm of Work for Young Men:

1. The 7,000,000 Young Men of Our Small Towns and Country Districts. President W. F. Slocum, LL. D., of Colorado College.
2. The Masses of Young Men Untouched by Our Associations in the Great Cities of the United States and Canada. Hon. James H. Eckels, Chicago.

Sunday, June 16

9.00 A. M. *New Old South Church*. Meeting of delegates only.

3.00 P. M. Men's meeting. Fred B. Smith, Chicago.

7.30 P. M. The Unnumbered Multitude of Young Men of Non-Christian Lands. Farewell meeting.

Monday, June 17

Pilgrimage to Plymouth.

Oration on The Spirit of the Puritans the Spirit for the Young Men of the Twentieth Century. Rev. Alexander McKenzie, D. D., Cambridge, Mass.

Ship & Construction Company. Rev. Messrs. Merriam and Austin were Amherst classmates.

The Rockland people, by means of a monstrous petition and other evidences of their reluctance to part with their pastor, Rev. F. H. Allen, have prevailed upon him to withdraw, temporarily, his letter of resignation. The church is to be congratulated. The North Abington church has unanimously requested Rev. George Benedict to recall his resignation, urging reconsideration by a genuine expression of Christian love. These are some evidences that consecrated pastoral service is appreciated, and that the tie that binds pastor and church may become strong and lasting.

NORFOLK.

### From Lowell

John Street Church had a narrow escape from destruction during the first thunder shower of the season. Lightning struck the corner of the belfry, making kindling wood of the casing and tearing up the tin roofing. Strangely enough, the bolt did not pass down through the roof, and the fire that started in the belfry was at once extinguished by the heavy rainfall. The insurance policy had a "lightning clause," and the expense of repairs fell on the company; but the community regard the escape from serious loss as a mystery, if not a miracle.

Rev. A. P. Nelson has been dismissed from his four years' pastorate of the Swedish church and was heartily commended to the churches in Minnesota, where he is to superintend the Swedish churches under the direction of the C. H. M. S. Mr. Nelson completed his History of the Pilgrims and Puritans for Swedish readers before departure, and the handsomely illustrated volume will do much to bring the Swedes into the religious current which has been the making of New England. The illustrations show the Scrooby Manor House, as well as the canopy now over Plymouth Rock, and portraits of the ancient worthies—Cotton Mather and Jonathan Edwards—are followed by those of Finney, Beecher and Moody. The dismissing council made special mention of Mr. Nelson's service in his various publications, feeling that they are of great value in uniting the Swedish and English-speaking churches.

Rev. C. W. Huntington of High Street, whose course of lectures on The Church Fathers has met with exceptional success, has begun another upon The Protestant Reformation. Mrs. Huntington has been chosen president of the Middlesex Woman's Club, whose success and educational value has been one of the marked features of Lowell life for the past seven years. The club has 600 members, with a waiting list of over 300, and, besides the usual lectures, courses of instruction and concerts, it has done much to foster a healthy public spirit and has accomplished several needed reforms. Last summer it maintained summer playgrounds under competent supervision with such good results that this summer they are to be maintained and extended by the city, under direction of the school committee.

G. H. J.

### Twenty Years at the Organ

If a twenty years' pastorate is notable in these days, a service covering that length of time as choir master and organist is equally rare. For that period Prof. Edward B. Story of Smith College has been the presiding genius of the musical services at the Edwards Church in Northampton. An earnest Christian, he has infused into his large chorus choir the true spirit of co-operation with the pulpit, while his own work as organist has commended itself to all who appreciate technical skill combined with ability to produce an effective program from Sabbath to Sabbath. The passing of this twentieth milestone was

## In Various Fields

### Three Noteworthy Installations

REV. JOHN L. KEEDY

Walpole is rejoicing in its new pastor, who was installed May 24. The interest of the occasion was enhanced by the use, for the first time, of a fine Hutchins organ, presented by the Plimpton family in memory of their parents, Calvin Gay and Priscilla Bemis Plimpton.

Mr. Keedy was born in Maryland, educated at Lebanon Valley College and Yale Divinity School, and was called from a seven years' pastorate in Lyons, N. Y. He is the author of a series of catechisms for the instruction of youth, which have met with large favor. He is a young man of studious habits, positive theological convictions and excellent executive ability. He enters upon his work under favorable conditions and has already organized a Thursday class for the instruction of children, a men's social and Bible class and a young ladies' society for musical purposes. The council in voting to install Mr. Keedy expressed their gratification with his paper and his "frank and scholarly answers."

I. W. S.

REV. N. MILLER PRATT

Monson counts itself fortunate in having secured, to succeed Rev. F. S. Hatch, this young clergyman, who comes from a successful pastorate of three years over Bethany Church, on the West Side of New York city. He received his training in the University of Vermont and Union Seminary. At the installation, May 29, Rev. R. H. Potter of Hartford, First, preached impressively on faith from the passage, "From weakness were made strong."

REV. GEORGE E. SOPER

A notable event in the history of the church in Danbury, Ct., organized in 1696, was the installation of Rev. George E. Soper as its pastor, May 22. The importance of the occasion was increased by two unusual features. One was the introduction into the afternoon session of the council of two addresses by Drs. Frank Russell and E. G. Fullerton, both Bridgeport pastors. The other unusual thing was a form of covenant entered into by pastor and people, the reading of which by the moderator and the assent by the candidate and the members was significant and impressive. The doctrinal statement of the candidate was a clear and earnest presentation of his positive convictions.

The sermon was by Dr. A. H. Bradford of Montclair, N. J., whose father sixteen years ago preached Mr. Soper's ordination sermon. It presented a lofty ideal of the church as the "society of those who have the divine life," declaring this to be the only basis of Christian union. Rev. Frank A. Johnson of New Milford offered the prayer of installation. Dr. E. P. Ingersoll of Brooklyn, who had known Mr. Soper and his successful work in Minne-

sota, gave a pointed and impressive address to the people.

F. M. H.

### The South Shore

A decided tone of optimism characterized the reports at the recent Norfolk Conference as Easton Center, Mass. From conditions unusually discouraging excellent results have been secured. One-quarter of the thirty-seven churches have made pastoral changes within the year. The fact that most of these changes followed long and happy pastorates forestalls the possible charge of fickleness on the part of either pastors or churches. Indeed, one would have to search long and far to duplicate the harmony and spirit of helpfulness existing in the churches of this district.

Reports indicated a considerable reduction of church expenses and the encouraging increase of fourteen per cent. in benevolences. Five of the seven special objects for Congregational benevolence received more than last year, with but a slight diminution in the contribution to the two exceptions. The American Board received thirty-six per cent. increase, and the Church Building Society more than double. Among other evidences of marked advance in missionary interest is the fact that Campello and Porter Church of Brockton support each a missionary in the foreign field.

There are fewer Endeavor Societies by three, and a slight numerical loss. Sunday schools also show smaller enrollment. In church membership there has been a net gain of sixty two. One-fifth of the churches received no accessions on confession, and four had no additions whatever. Painful as such facts are, publicity may serve as a stimulus for better works. It behooves the churches to ponder seriously and prayerfully these facts and figures respecting the growth of our denomination, and especially the numerical loss in those organizations through which the young people are most successfully reached.

Three churches have recently called pastors. At East Bridgewater Rev. W. S. A. Miller has successfully begun his work. Thorough training in Scottish schools, followed by a short and successful business career in the far West, supplemented by a happy pastoral experience at Hooksett, N. H., furnish ample equipment for excellent work in his new charge. Cohasset has found in Mr. Charles W. Merriam, a senior at Yale Seminary, the man of her choice. He will be well initiated into his work before the influx of summer people to this charming resort. Mr. Leon H. Austin, a Hartford senior, has just been called to the Quincy Point Church, and will begin his lifework in one of the most interesting fields in this district. One hundred houses will be built this spring in this parish, new streets are being laid out and every indication points to a rapid increase of population of skilled artisans from the thousands soon to be employed by the Fore River

marked, May 26, by a more elaborate musical service than usual and by an appropriate word of appreciation on the part of the pastor, Rev. Peter McMillan.

### Haydenville's Semicentennial

Fifty years ago this church was organized, and May 29 its stately meeting house—the original edifice—adorned with a new coat of glistening white paint and decked within with flowers, potted plants and evergreen streamers, opened its doors to welcome present and former members, friends old and new, who came to celebrate its fiftieth birthday. They were called together by a new bell, the gift of the three daughters of Joel Hayden, a prominent founder of the church. From the first a practically union organization, though in Congregational fellowship, the church has stood for the sterling Puritan virtues, together with greater breadth and flexibility than the average New England church. Among features unusual, if not unique, were its rule forbidding its members to sell or use intoxicating liquors as a beverage, and its pay-as-you-go principle, which has kept it clear of debt. In the old days the music was led by a violin, a double bass viol and a cello, and it boasted a "vested choir"—a pioneer in this respect, we imagine—the women wearing black silk dresses with flowing sleeves and white undersleeves. Haydenville furnished 100 citizens for the Civil War, and gave Joel Hayden to be lieutenant-governor under John A. Andrew for two of its crucial years. Nor was its bravery confined to the past. It has its martyred missionary, Miss Hattie J. Rice, a member for twenty-five years, who joined the force of the China Inland Mission and perished in the Boxer uprising of Shansi. A marble tablet to her memory was unveiled during the anniversary, and the walls also bear a tablet in memory of Lieutenant-Governor Hayden.

Of the thirteen pastors of the church, eight are now living, and four, Rev. Messrs. W. S. Hawkes, G. W. Phillips, D. D., G. H. Buck and S. S. Martyn, took part in the anniversary. Dr. Phillips made the address, Mr. Martyn, the present pastor, voiced the welcome and preached a historical sermon, Mr. Hawkes gave the response and Mr. Buck presented greetings from former pastors. Others who participated were Rev. Messrs. John Pierpont, R. M. Woods, Peter McMillan, E. G. Cobb, Drs. G. M. Webber and W. M. Trow—the latter a son of the church—and Prof. H. M. Tyler.

### Ware's Century and a Half

A few weeks ago we chronicled the seventy-fifth anniversary of the Second Church, Ware, Mass., and now comes the old First for recognition with an occasion just twice as hoary. In 1742, only twelve years after Ware Center was settled, it was voted at a town meeting "to raise 40 pounds, old tenor, to hire preaching"; and early in the next year Mr. Dickerson was engaged to preach. Subsequent grants of sixty, thirty and 150 pounds were used to employ various ministers, but it was not until May 9, 1751, that the church was formally organized, and a pastor, Rev. Grindal Rawson, was installed.

Of its twenty-one pastorates, three were blessed with revivals—those of Rev. Messrs. Jeremiah Hallock, Samuel Ware and A. B. Reed. Three revivals enriched Mr. Ware's ministry and 197 members were added to the church. Among comparatively recent pastors was Rev. W. G. Tuttle, who preached more than twenty-five years, freed the church of debt and received 127 members. He is remembered by many old residents.

At the morning service, May 26, the present pastor, Rev. E. L. Chute, preached a historical sermon, and the Sunday school and Endeavor Society made their services commemorative. The evening session was devoted to the Sunday School—Past and Present, the chief address be-

ing by Secretary Coit of the Mass. H. M. S., on The Opportunity in Rural New England. Other anniversary exercises were held May 29.

### Revivals

In chronicling current intelligence under this head, we note that in two cases the methods used are along the earlier evangelistic lines, and that renewed spiritual life is followed by increased activity and enterprise in material things.

Courtland Street, South Everett, Mass., had a memorable day May 12, when the pastor, Rev. G. Y. Washburn, gave the right hand of fellowship to 56 persons, of whom 48 came on confession. Of these more than 40 were adults, 14 were men and 10 heads of families. This addition brings the membership to 110. Of these few were originally Congregationalists. The constituency of the church, working in the chemical and in the coke works, are largely English and Scotch and from the British provinces. The mission was started fourteen years ago by the present pastor when settled over the parent church at Everett Square.

The ingathering follows special gospel services continued since January. In these Mr. Washburn has had the assistance of various pastors, evangelists and gospel singers. Among these the three Greenwood brothers have rendered invaluable service. One shared with the pastor in the reception of members. The revival has proceeded on the old gospel lines. More than 100 have expressed publicly a desire to lead a Christian life. Many have gone to join other churches; others will come in later. The church celebrated its tenth anniversary May 22. Also, under the indorsement of the Suffolk North Conference, it is about to collect funds for the new building imperatively needed.

First Church, Everett, has experienced a healthy revival under the leadership of Rev. C. H. Yatman. All the evangelical churches in the center of the city united to invite his assistance in the meetings. He was present three weeks, and the work was pronounced the most satisfactory ever held here. It affected church members as well as outsiders. Mr. Yatman's motto, "To make bad people good, and good people better," was realized. The meetings were free from emotionalism, and no effort was made to get people to sign cards. At one of his meetings sixty came at one time and gathered about the pulpit in what he called a "little communion service." Besides a general blessing, there will be numerous additions to the several churches. First received nine May 5.

Nine new members were added to the church in Rutland, Mass., May 5, making a total of 56 accessions since Nov. 1, a larger growth than in any corresponding time since organization. This result has been brought about by the quiet, persistent efforts of the pastor, Rev. G. B. Frost, and his people, with no outside aid. The preaching has emphasized the sinfulness of sin, accountability growing out of man's power of self-determination and the conditioned pardon of God through Christ. The pastor has aimed to make each sermon lead up to a choice. The ground has been broken for a \$3,000 parsonage, to be completed by Aug. 1.

The church at Millis, Mass., as the fruit of unusual revival interest, has received in the last two communions 24 members, 21 on confession.

At Deer Isle, Me., interest, which began during the Week of Prayer, was continued through schoolhouse meetings in the various districts. At Little Deer Isle Mrs. S. E. Foster has held special services with excellent results.

Rev. R. Gillum, assisted by L. G. Murch as soloist, held meetings for twelve days at Waterford and Lower Waterford, Vt. From the opening service meetings increased in

interest; the three services Sunday were crowded. Eighty-five persons signified their determination to lead a Christian life, and 45 were received into the two churches at the May communion.

At the May communion 12 were added to the membership of the Parkville Church, Brooklyn, N. Y. Special effort in connection with the thirty-fifth anniversary, with God's blessing, brought about this result of fitness and promise. Of these nine were received on confession, making the largest addition at one time since 1891, when 12 were received.

Rev. C. H. Yatman of New York also has completed a series of meetings in Hough Avenue Church, Cleveland, O. He spoke every evening, nearly every afternoon and several times on each of the two Sundays. His presentation of the truth is clear, plain, practical and appeals to the consciences of the people. His methods are unobjectionable. The interest increased until on the closing Sunday over 100 persons signified their purpose to lead a Christian life. More than 150 made public confession during the meetings. Church members have been strengthened and many persons have begun the Christian life. The pastor is Rev. C. W. Carroll.

Seventeen members were received on confession into the Red Jacket Church at Calumet, Mich., at the May communion, a part of the fruit of revival meetings conducted by Rev. F. A. Miller of Elgin, Ill.

First Church, Alexandria, Minn., had a revival, led by Messrs. Hunt and Coulters. It began on Easter Day and continued two weeks. The attendance reached 1,000. Thirty-two new members were received at the May communion.

At Farragut, Io., as a result of special meetings held by the pastor, Rev. J. H. Skiles, 10 persons recently united with the church—all on confession. A number of others who began the Christian life in the course of these meetings have united with other churches.

Evangelist Joel Martin has been holding successful meetings in Oklahoma, at Enid, Alva, Oklahoma City, Wellston and Tecumseh.

Rev. W. H. Gimblett of Hankinson, N. D., has been holding meetings at Dexter, a country church 25 miles distant, which he supplies on a week evening. Rev. E. S. Shaw has helped him in the special services, which have resulted in 15 accessions.

Many other churches have received substantial accessions, but, so far as we know, without any special revival interest. We append a list of those aggregating 10 or more. The additions from Bristol, Ct., include a Chinaman and his wife, their infant children receiving baptism. Those from Buffalo, N. Y., were brought out by a Decision Day service, the cards being placed by the signer in an envelope securing privacy:

Redlands, Cal., First, 8	10	Salamanca, N. Y.,	10	17
No. Hampton, N. H.,	12	Buffalo, N. Y., First, 9	19	23
Bay Shore, L. I.,	8	14	Bristol, Ct.,	13
Higginum, Ct.,	14	14	S. Hadley Falls, Ms.,	21
Maplewood, Mass.,	9	15	Conway, N. H.,	30
Painesville, O., First, 12	16	Elgin, Ill., First,	83	114

### Seminaries

HARTFORD.—Walter L. Hervey, Ph. D., of New York, formerly president of the Teachers' College in that city, has given a course of nine lectures on Religious Pedagogy, which have aroused great interest. This is understood to be only a foretaste of the good things in store for next year, when this department of instruction will be much enlarged.

The Conference Society has been addressed during the past month by Mr. B. N. B. Miller of the Open Heath Mission in this city, by Rev. Harold Pattison of the First Baptist Church, who narrated his earlier Western experiences in entertaining fashion, and by Dr. J. W. Cooper of the South Church, New Britain, on The Minister's Reading.

Athletic interests have flourished in spite of the pressure of classroom work. A tennis tournament, with thirty-six entries, has been

Take  
It vita  
freshes



well contested, and the baseball nine, organized early in the spring, has competed with a number of neighboring teams. The recent successful game with Yale Divinity School was the occasion of no little enthusiasm.

W.

## Record of the Week

### Calls

ADAMS, ALLISON D., New Richmond, Wis., to Rio and Wyocena. Accepts.

ALLEN, WM. C., Second Ch., Salem, Mich., to Lingsburg and Victor. Accepts.

AUSTIN, LEON H., Hartford Sem., accepts call to Washington St. Ch., Quincy, Mass.

BACHELER, FRANCIS P., Hockanum, Ct., not called to Birmfield, Mass., where Mr. Clancy is engaged for another year with salary increased \$100.

BLACKBURN, JOHN F., Fort Valley, Ga., to become C. S. S. and P. S. superintendent for Georgia with headquarters at Atlanta. Accepts.

CHASE, EDWARD A., Wollaston, Mass., to become instructor in oratory at Hartford Sem., in connection with his pastorate.

DAY, RICHARD C., Pacific Sem., to assist Rev. E. J. Slinger, superintendent of C. S. S. and P. S. work in N. California. Accepts.

FULGHAM, P. O., Johnson City, Ill., to Albion. Accepts.

GRAY, HENRY P., formerly of Glezen, Ind., to Averyville Ch., Peoria, Ill.

GRIFFITHS, WM. R., Denver, Col., to Dawn, Mo.

HAM, RICHARD K., Oakland, Cal., to Whatcom, Wn. Accepts.

HARRIS, EDWARD A., Humboldt, Io., to Normal, Ill. Accepts.

HOOVER, FRANK W., Denver, Ill., to Norris City and Creal Springs. Accepts.

HUELSTER, ANTON, Detroit, Mich., to Clinton, Mass. Accepts, and is at work.

IRON, THEODORE, Hartford Sem., to German Ch., Oshkosh, Wis. Accepts.

KIRBY, J. Edward, Circular Ch., Charleston, S. C., to presidency of Atlanta Theological School.

KLOSE, WM. H., DeWitt, Io., to Seymour, Wis. Accepts.

LEARY, WM. A., Grafton, O., to assistant pastorate, First Ch., Toledo, and also to conduct the evening service at Birmingham Ch., a mission of First Ch. Accepts.

LEWIS, EDWIN J., Shabbona, Ill., declines call extended by committee of Covenant Ch., Chicago.

LOOMIS, ALBA L. P., Windsor, Wis., to Rochester. Accepts, beginning Sept. 1.

LYON, CLARENCE C., Plainfield, Ct., to Canterbury for one year. Accepts, and is at work.

MILES, ARTHUR, Elmwood, Ill., to Stillman Valley.

MOODY, CALVIN B., Pilgrim Ch., Minneapolis, Minn., accepts call to Danforth Ch., Syracuse, N. Y.

PATTERSON, SAM'L C., Lodi, Cal., accepts call to Petaluma.

PORTER, T. ARTHUR, to Lynxville and Seneca, Wis., for a year, where he has supplied for six months. Accepts.

REXFORD, GEO. W., Sycamore, Ill., to Winnetka, also to Great Falls, Mont. Accepts the former.

SCOTT, J. F., to Springfield, Me. Accepts, and is at work.

SEIUCH, JOHN, Hartford Sem., to German Ch., Big Spring, Mo. Accepts.

SHAW, EDWIN S., Wahpeton, N. D., to become field secretary of Fargo College. Accepts.

SNOW, EVERARD W., Hartford Sem., to assistant pastorate Walnut Ave. Ch., Roxbury, Mass. Accepts.

STACKPOLE, EVERETT S., Cambridge, Mass., to Bradford. Accepts.

THAYER, FRED'K D., Hartford Sem., to Dudley, Mass. Accepts.

TRAUT, G. ALBERT, Osborne, Kan., accepts call to Excelsior, Minn.

UPTON, JONATHAN S., First Ch., Ridgway, Pa., accepts call to Brecksville, O.

YARROW, SIDNEY R., Mill Valley, Cal., to Rocklin and Loomis. Accepts.

### Ordinations and Installations

ECKLES, WM. E., o. Green Valley, Cal., May 22. Sermon, Rev. Dr. J. K. McLean; other parts, Rev. Messrs. J. H. Goodell, C. C. Kirtland and Dr. Geo. Moor.

GOODACRE, JAS. J., i. Winthrop, Mass., May 29. Sermon, Rev. S. E. Herrick, D. D.; other parts, Rev. Messrs. J. G. Taylor, Arthur Truslow, O. D. Fisher and S. S. Nickerson.

HAZEN, CARLETON, i. W. Rutland, Vt., May 22. Sermon, Dr. Wm. S. Hazen; other parts, Rev. Messrs. H. L. Bailey, H. W. Hildreth, C. H. Smith, Austin Hazen and Drs. W. S. Smart and G. W. Phillips.

MORRIS, MAURICE B., i. Bethany Ch., Minneapolis, Minn., May 28. Sermon, Rev. E. W. Shurtleff;

other parts, Rev. Messrs. W. A. Wilkinson, E. E. Day, S. V. S. Fisher and J. M. Hulbert and Drs. L. H. Hallock and C. F. Swift.

PRATT, N. MILLER, i. Monson, Mass., May 29. Sermon, Rev. Dr. R. H. Potter; other parts, Rev. Messrs. F. B. Harrison, N. M. Hall, M. S. Howard and Chas. Olmstead.

### Resignations

BRINK, LEE A., Iron River, Wis.

CLARK, WM. D., Billings, Mont.

DUDLEY, JOSEPH F., Fargo, N. D., after six years' pastorate, to take effect Aug. 1.

GORTON, PHILO, Manson, Io., and will remove to Colorado.

HILL, VIRGIL B., Mitchellville, Io.

KEMP, GEO. R., Plymouth Ch., Dodgeville, Wis., to take effect July 1.

KIDD, WM. D., San Mateo, Cal.

MARTIN, JEFFREY, Anthony, Kan.

MASON, CHAS. E., Mountain Home, Ida., withdraws resignation.

STEVENS, HENRY A., North Ch., Providence, R. I., to take effect June 30.

### Dismissals

COUSINS, EDGAR M., Second Ch., Biddeford, Me., May 29.

NEWTON, ALBERT F., Union Ch., Haverhill, Mass., May 28.

SWARTZ, HERMAN F., Mansfield, Mass., May 21.

### Churches Organized

KANNAH, COL., 19 May. 9 members.

### Summer Supplies

ATHERTON, D. F., Bangor Sem., at Wiscasset, Me.

BIGELOW, WARREN D., Yale Sem., Burlington, Me.

BOYNE, J. J., Chicago, at Plains, Mont., for four months.

BOWLEY, NOBLE O., Bangor Sem., at N. Deer Isle, Me.

BROWN, R. E., at Castalia, O.

CROWDIS, EDWIN G., Hartford Sem., at St. Croix and Pride's Mills, Me.

DARLING, THOS. W., Middlebury, Vt., at Ripton.

DIEHL, FRANK, Hartford Sem., at Northfield, Me.

FOYLES, RAYMOND A., Bangor Sem., at Masardis, Me.

FULLER, MONTIE J. B., Hartford Sem., at Shelburn, Vt.

GALES, THOS. P., Bangor Sem., at Isle au Haut, Me.

GARFIELD, JOHN P., Hartford Sem., at Wethersfield, Vt.

GREENLEE, CLYDE W., Fertile, Minn., at Monticello.

HARRISON, CHAS. H., Dartmouth Coll., at N. Belfast, Me.

HOLLAND, ABRAM J., Hartford Sem., at Little Deer Isle, Me.

JANES, HENRY, recently of Kinsman St. Ch., Cleveland, O., at Trinity Ch., same city, for six months.

JENKINS, DAVID T., Crary, N. D., supplies also Fox Lake and Saunders.

JOHNSON, GEO. H., Yale Sem., at Dead River and Flagstaff, Me.

JORDAN, ALBERT H., Chicago Sem., at Kewanee, Ill., for 6 mos. during Dr. Moore's absence in Europe.

MANN, GEO. E., Bangor Sem., at Olamou, Me.

MASON, GEO. L., Bangor Sem., at Medway, Me.

MAXWELL, CHAS. H., Hartford Sem., at Monongahela, Pa. (Presb. Ch.)

MCKENZIE, ALEX L., Yale Sem., at Marshfield, Me.

PETERS, J., at Bertha, Minn.

PETERSON, OSCAR W., Bangor Sem., at Sandy Point, Me.

PORTON, JOSIAH, Bangor Sem., at Hampden, Me., for six weeks.

QUARMSTROM, GUSTAF A., Chicago Sem., at Proctor and Rutland Center, Vt., during absence of Rev. Carl J. Anderson in Sweden.

RILEY, CHAS. A., Bangor Sem., at Pownal and Durham, Me.

SCHNEIDER, FRED'K J., Bangor Sem., at Portage Lake, Me.

SIMPSON, E. B., North Carolina, at Blair, Neb., for three mos.

SMITH, A. D. (M. E.), at Graceville, Minn.

THORPE, WALTER, Bangor Sem., at E. Bangor and Essex St., Bangor, Me.

TILDEN, HERBERT (Bap.), at Wilton, Me., for four months.

WELLES, S. B., at Kathryn and Litchville, N. D., in addition to Fingal.

WHITE, RALPH H., Yale Sem., at Eustis and Coplin, Me., for four months.

### Licentiate

ANDOVER ASSOCIATION, May 28: Alfred R. Atwood, Lee M. Dean, Edward C. Hayes, Fred'k J. Libby, Geo. A. Swertfager—all of Andover Sem.

### Personals

ARCHIBALD, ANDREW W., and wife, have received from their people in Porter Church, Brockton,

Continued on page 939.

## For Any Degree of Physical Debility

For any degree of that tired feeling that exists before as well as after exertion, and is so common in warm weather, there is nothing else equal to

### Hood's Sarsaparilla

Whose tonic effects are direct, pronounced and permanent.

This peculiar medicine perfects digestion, creates appetite, promotes refreshing sleep, builds up the whole system.

Accept no substitute; for no substitute, no other preparation, acts like it.

"For that tired and worn out feeling and as a strength builder I have found Hood's Sarsaparilla without an equal." JAMES OWEN, 412 Western Avenue, Brighton, Mass.

Hood's Sarsaparilla promises to cure and keeps the promise.

## COLD COMFORT



preservation of food and the many years of service it performs.

It is the one kind to buy.

We are not tied to any Refrigerator. We are not interested in any make. We do not make them ourselves. We have but one concern and care, namely, to secure the best Refrigerator made for our customers.

To this question we have devoted 65 years of our time. And the Refrigerator we have selected is the Eddy.

If you are a millionaire, you can afford a Chilled Room with enameled walls and do your own refrigeration; but even then you can't get much ahead of the Eddy in results. It saves its own cost twice over in the saving of ice, the long

## PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,

48 CANAL ST., BOSTON.

### If you Lack Energy

#### Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion and refreshes and invigorates the entire system.

There is no true and constant gentleness without humility; while we are so fond of ourselves, we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent toward those of others.—*Fénelon.*

### Commencement Dates

The following list includes the Commencement and Anniversary days of the leading educational institutions. Additions will be welcomed and should be sent promptly:

#### UNIVERSITIES AND COLLEGES

Amherst, Amherst, Mass.,	June 26
Bates, Lewiston, Me.,	June 19
Beloit, Beloit, Wis.,	June 19
Berea, Berea, O.,	June 27
Bible Normal, Springfield, Mass.,	June 11
Bowdoin, Brunswick, Me.,	June 27
Brown, Providence, R. I.,	June 19
Carleton, Northfield, Minn.,	June 12
Colby, Waterville, Me.,	June 26
Colgate, Hamilton, N. Y.,	June 20
Colorado, Colorado Springs, Col.,	June 12
Columbia, New York, N. Y.,	June 26
Cornell, Ithaca, N. Y.,	June 20
Dartmouth, Hanover, N. H.,	June 26
Drury, Springfield, Mo.,	June 13
Fargo, Fargo, N. D.,	June 26
Fisk, Nashville, Tenn.,	June 12
Hamilton, Clinton, N. Y.,	June 27
Harvard, Cambridge, Mass.,	June 26
Hiram, Hiram, O.,	June 20
Illinois, Jacksonville, Ill.,	June 12
Indiana, Bloomington, Ill.,	June 19
Johns Hopkins, Baltimore, Md.,	June 11
Knox, Galesburg, Ill.,	June 15
Lafayette, Easton, Pa.,	June 12
Marietta, Marietta, O.,	June 12
Massachusetts Agricultural, Amherst, Mass.,	June 19
Michigan, Ann Arbor, Mich.,	June 19
Mount Holyoke, South Hadley, Mass.,	June 19
Oberlin, Oberlin, O.,	June 19
Ohio, Athens, O.,	June 20
Olivet, Olivet, Mich.,	June 20
Pomona, Claremont, Cal.,	June 26
Princeton, Princeton, N. J.,	June 12
Rhode Island Agricultural, Kingston, R. I.,	June 18
Ripon, Ripon, Wis.,	June 19
Roanoke, Salem, Va.,	June 12
Rochester, Rochester, N. Y.,	June 19
Rutgers, New Brunswick, N. J.,	June 19
Smith, Northampton, Mass.,	June 17
Talladega, Talladega, Ala.,	June 11
Trinity, Hartford, Ct.,	June 26
Tufts, Medford, Mass.,	June 19
Union, Schenectady, N. Y.,	June 12
Vassar, Poughkeepsie, N. Y.,	June 12
Vermont, Burlington, Vt.,	June 24
Virginia, Charlottesville, Va.,	June 12
Washington and Lee, Lexington, Va.,	June 19
Wellesley, Wellesley, Mass.,	June 24
Westley, Middletown, Ct.,	June 26
Western Reserve, Cleveland, O.,	June 13
Wheaton, Wheaton, Ill.,	June 27
Whitman, Walla Walla, Wn.,	June 12
Williams, Williamstown, Mass.,	June 26
Wisconsin, Madison, Wis.,	June 20
Worcester Polytechnic Institute, Worcester, Mass.,	June 13
Yale, New Haven, Ct.,	June 26
Yankton, Yankton, S. D.,	June 19

#### SEMINARIES AND ACADEMIES

Abbot, Andover, Mass.,	June 13
Bradford, Bradford, Mass.,	June 20
Cushing, Ashburnham, Mass.,	June 19
Hebron, Hebron, Me.,	June 19
Kimball Union, Meriden, N. H.,	June 23
Lasell, Auburndale, Mass.,	June 11
Monson, Monson, Mass.,	June 18
Northfield, E. Northfield, Mass.,	June 19
Northwestern Military, Highland Park, Ill.,	June 12
Phillips, Andover, Mass.,	June 26
Phillips, Exeter, Mass.,	June 19
Thayer, Braintree, Mass.,	June 25
Wheaton, Norton, Mass.,	June 19
Williston, Easthampton, Mass.,	June 18

### Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 10, 10:30 A. M. Subject, Y. M. C. A. Work. Speakers, Rev. W. T. McElven and prominent delegates to the jubilee convention.
INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 5-11.
MOUNTAIN WORKERS' CONFERENCE, Tusculum, Tenn. June 6-20.
INTERNATIONAL JUBILEE CONVENTION OF Y. M. C. A., Boston, June 11-16.
INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.
AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.
AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.
NATIONAL COUNCIL, Portland, Me., Oct. 12-18.
SPRING STATE MEETINGS
Vermont, Rutland, June 11-13
Connecticut, New Haven, June 18, 19

### Educational

#### The PRATT TEACHERS' AGENCY

70 Fifth Avenue, New York

Recommends teachers to colleges, schools, families. Advises parents about schools.

WM. O. PRATT, Manager.

#### NEW HAMPSHIRE

NEW HAMPSHIRE, LAKE OSSIPPE.

#### SUMMER CAMP FOR BOYS

A seven weeks' camp on Lake Ossipee, N. H., will be conducted by Mr. Benner of the Wellesley School for Boys. Inquiries may be addressed to EDWARD AUGUSTINE BENNER, Wellesley, Mass.

### Educational

#### THEOLOGICAL

MAINE, BANGOR.

#### BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 5, 1901, 9 A. M. For Catalogue or further information apply to Prof. C. A. Beckwith, Bangor, Me.

MASSACHUSETTS, ANDOVER.

#### Andover Theological Seminary.

Ninety-fourth year begins Sept. 18, 1901. Full faculty. Thorough instruction for college graduates in all branches of theological study. Elective system. Large library. Buildings recently renovated; heated by steam throughout.

For catalogues and information address

President of the Faculty.

CONNECTICUT, HARTFORD.

#### HARTFORD THEOLOGICAL SEMINARY

Year opens Sept. 25th, 1901. Thorough training for College Graduates. Ample equipment. Special courses in Missions and Sunday School Work. Apply to Prof. M. W. Jacobs, Hartford, Conn.

#### MAINE

MAINE, FRYEBURG-ON-THE-SACO.

#### SUMMER CAMP

Fryeburg-on-the-Saco

Under the auspices of the Maine Chautauqua Union. Swimming, boating, tennis, golf. Address Manager J. B. Taylor, principal Chauncy Hall School, 458 Boylston St., Boston.

#### MASSACHUSETTS

MASSACHUSETTS, LOWELL.

#### Rogers Hall School

For Girls. Certificate admits to Smith, Vassar, Wellesley and Wells. Four acres for outdoor sports. Golf, Basket Ball, Tennis. Address Mrs. E. P. UNDERHILL, M. A., Prin., Lowell, Mass.

MASSACHUSETTS, WABAN.

#### THE WABAN SCHOOL

WABAN HALL for Boys WINDSOR HALL for Girls

J. H. PILLEBURY and ANNA M. GOODNOW, Principals

MASSACHUSETTS, WORCESTER.

The Worcester Polytechnic Institute Worcester, Mass. Courses of Study in Mechanical, Civil and Electrical Engineering and Chemistry. 200-page catalogue, showing appointments secured by graduates, mailed free. Expenses low. 34th year. J. K. MARSHALL, Registrar.

MASSACHUSETTS, BRIDGEWATER.

#### STATE NORMAL SCHOOL

Regular courses. Special courses for college graduates and teachers of experience. Entrance examinations June 27, 28, Sept. 1, 1901. For circulars address ALBERT G. BOYDEN, Principal.

MASSACHUSETTS, WELLESLEY.

#### The Wellesley School FOR BOYS

Prepares for College. Much attention is given to development of character. Special inducements offered to young boys. Apply to EDWARD AUGUSTINE BENNER, Wellesley, Mass.

MASSACHUSETTS, BOSTON.

#### College of Physicians and Surgeons.

Equal Privileges for Men and Women. Allowance for service in Hospital and Dispensary. 20th year opens Sept. 19. AUGUSTUS P. CLARK, M. D., M. D., Dean. Shawmut Ave., near Massachusetts Ave. Send for Catalogue.

MASSACHUSETTS, ANDOVER.

#### ABBOT ACADEMY For Young Ladies, Andover, Mass.

The 73d year opens September 12. Three Seminary Courses and a College Fitting Course. Annual expenses \$400. Address Miss EMILY A. MEANS, Principal. For catalogue, W. F. Draper.

MASSACHUSETTS, AUBURDALE.

## LASSELL

### SEMINARY

For Young Women, Auburndale, Mass.

Of the Lassel Catalogue one critic writes: "It presents more right ideas about education in general, and the best development of girls in particular, than any such book I have ever examined. Of your marvelous success in reducing those ideas to practice, you already know my opinion." Student, life at Lassel is happy, healthy, earnest and parents agree it is in all ways profitable for their daughters.

Write for Catalogue.

C. C. BRADGON, Principal,  
Auburndale, Mass.

### Educational

#### MASSACHUSETTS

MASSACHUSETTS, BOSTON.

#### BOSTON EVANGELICAL INSTITUTE

Boston Station R.

This school reorganized is in the care of efficient instructors and prepares young people for all Christian work. Its course of study is carefully arranged for that purpose. The next term begins Sept. 18, 1901. For particulars inquiry may be made of Rev. Henry C. Graves, D. D., President, Somerville, Mass., or R. C. Habberley, Esq., Secretary, Boston, Mass.

MASSACHUSETTS, COTTAGE CITY.

#### MARTHA'S VINEYARD SUMMER INSTITUTE, Cottage City, Mass.

Five hundred students. Forty instructors. Send for 64-page circular.

WILLIAM A. MOWRY, Hyde Park, Mass.

MASSACHUSETTS, NORTON.

#### WHEATON SEMINARY

FOR YOUNG WOMEN

REV. SAMUEL V. COLE, A. M., D. D., President

67th year begins Sept. 18. Endowed college preparatory; with advanced courses for high school graduates and others not wishing full college course. Native French and German; music and art. Steam heat, electric lighting, etc. New brick dormitory just added. Gymnasium, tennis, golf, extensive grounds. Beautifully and healthfully located, within 30 miles of Boston. Christian home influences. For catalogue address the president, Norton, Mass.

MASSACHUSETTS, BOSTON.

#### BOSTON UNIVERSITY

Metropolitan advantages of every kind. 144 instructors. 1,350 Students from 92 Universities, 21 Foreign countries and from 35 American States and Territories. WILLIAM F. WARREN, President.

#### BOSTON UNIVERSITY For College Graduates

free rooms and free tuition in the heart of BOSTON. Nearly two hundred students. Opens Oct. 2. Address Dean, M. D. BUELL, 12 Somerset St.

#### BOSTON UNIVERSITY For College Graduates

100 special Scholarships of \$25 each. Located close to the COURTS. Four hundred students last year. Opens Oct. 2. Address Dean, S. C. BENNETT, Isaac Rich Hall, Ashburton Place.

#### BOSTON UNIVERSITY All College Graduates are

examined. Exceptional al clinical and laboratory facilities. Opens Oct. 2. Address Dean, J. P. SUTHERLAND, 295 Commonwealth Ave.

#### BOSTON UNIVERSITY Five hundred students

in attendance. Elective courses in great COLLEGE OF LIBERAL ARTS variety. Admission from certifying schools without examination. All the collegiate degrees. Opens Sept. 19. Address Dean, W. E. HUNTINGTON, 12 Somerset St.

#### BOSTON UNIVERSITY Philosophical and literary

courses, leading to the degrees of A. M. GRADUATE DEPARTMENT College graduates only. Opens Sept. 19. Address Dean, B. F. BOWNE, 12 Somerset St.

#### RHODE ISLAND

RHODE ISLAND, PROVIDENCE.

#### FRIENDS SCHOOL

Providence, R. I. Founded by Friends over a century ago, but open to all denominations. Endowed. Eighteen States represented last year. Ideal combination of school and home life. \$300 a year. AUGUSTINE JONES, LL. B., Principal.

#### CONNECTICUT

CONNECTICUT, NORWALK.

#### MRS. MEAD'S SCHOOL for Girls.

"Hillside," Norwalk, Conn. Admits to leading colleges. Special studies for girls who do not go to college. Mrs. M. E. MEAD, Prin.

#### NEW YORK

NEW YORK, NEWBURGH-ON-HUDSON.

#### The Misses Mackie's

SCHOOL FOR GIRLS

Newburgh-on-Hudson, N. Y. Certificate given in both General and College Preparatory Courses.

#### PENNSYLVANIA

PENNSYLVANIA, PHILADELPHIA.

#### IVY HOUSE

Preparatory to Bryn Mawr and other colleges. Address Miss MARY E. STEVENS, 59 High Street, Germantown, Philadelphia, Pa.

PENNSYLVANIA, BRYN MAWR.

#### THE MISSES SHIPLEY SCHOOL FOR GIRLS, BRYN MAWR, PA.

Preparatory to Bryn Mawr College. Ten miles from Philadelphia. Clearness in presenting principles, thoroughness in laying foundations. Catalogue.



## Life and Work of the Churches

(Continued from page 937.)

## Record of the Week

Mass., gifts of silver and cut glass and \$200 in money in recognition of their silver wedding anniversary, which occurred May 18.

DE BARRITT, A., Cienfuegos, Cuba, will spend his vacation, beginning early in June, in the United States. Mr. De Barritt will gladly give information in regard to the Cuban work and may be addressed in care of Rev. R. W. Hastings, Reading, Mass.

DICKINSON, CHAS. A., has been made pastor emeritus of Berkeley Temple, Boston, beginning Oct. 1, when his resignation as pastor will take effect.

DRISKO, RAYMOND C., Alfred, Me., is slowly recovering from a severe attack of peritonitis, and it will probably be two or three weeks yet before he is able to fully resume his work.

DUNN, SIDNEY B., recently of S. Dartmouth, Mass., is at work with a Presbyterian ch. in Woonsocket, R. I.

FENNER, JAMES W., Port Leyden, N. Y., has been granted two months' vacation for the purpose of regaining his health.

NOYES, CHAS. L., Somerville, Mass., has been elected president of the Boston Browning Society.

ROBINSON, PEARLEY J., recently of Orono, Me., has taken a Unitarian pulpit and will hereafter identify himself with that denomination. He came to the Congregational from the Methodist Church some years ago.

SMITH, WESLEY W., formerly of Portland, Ct., has returned to the Methodist body and received an appointment to a Methodist church in Connecticut.

WILLIAMS, THOS. P., and wife received a gift of \$90 at a reception tendered them in Benton, Me., prior to their departure for Searsport.

## American Board Personals

ELWOOD, MRS. W. P., arrived in Boston on the 29th ult. from India on furlough.

FROST, CAROLINE E., West Newton, Mass., has been appointed a missionary of the American Board and designated to the Zulu Mission, with which mission she is already at work.

FULLER, C. C., Oberlin, O., has received appointment to the East Central African Mission in the expectation that he will engage in the industrial work contemplated and needed in that mission; Miss Julia B. McKee, Waveland, Ind., fiancée of Mr. Fuller, is appointed to the same mission.

GULICK, MRS. ALICE GORDON, sailed from Boston May 22, returning to her work in Spain, being accompanied by her daughter Grace and Miss Charlotte H. Richardson, who will teach in the school.

HUBBARD, REV. and MRS. GEORGE H., have arrived in this country from Foochow, China, on furlough.

NEWTON, ELLA J., left Boston on the 22d ult., en route for her mission in Foochow, China.

## Church Happenings

ALBION, NEB., dedicated its new pipe organ with a special service in May. An opening recital was also given by the organist, Mr. J. E. Butler, assisted by solo singers.

BON AIR, TENN., recently held a three days' celebration of the 10th anniversary of the coming of its pastor, Rev. E. N. Goff. There were sermons by neighboring clergymen and by the pastor's brother, addresses by Mrs. West of Worcester and Miss Miriam Woodberry of Boston. Mr. Goff's father was also present and shared in the rejoicing. A thank offering was made to erect a building for a boys' reading-room. The pastor

has built meeting houses and conducts services at two other preaching points. Through his influence the saloons have been driven out, so that in this community of 1,000 miners not a drop of liquor is sold.

BOSTON, MASS., Highland received 12 members May 5, all but one on confession. Some of these were from a pastor's class organized by Rev. F. H. Allen, who is supplying in the absence in the Orient of the pastor, Rev. W. R. Campbell. The latter's health has greatly improved. A Girls' Club of about 30, with classes in sewing, embroidery and singing, has closed the season's work with an entertainment.

BOSTON, MASS., Park Street.—The Young Men's Club entertained about 600 guests at its recent Ladies' Night. The luxuriously furnished vestry was almost transformed into a garden, with electric lights cunningly interwoven among the flowers.

JACKSONVILLE, FLA.—The various churches are worshiping in primitive fashion in tents erected near their burnt edifices.

KENOSHA, WIS., First.—Members of this congregation gave more than \$15,000 of the \$25,000 to build the new Y. M. C. A. building in this city.

RIVERTON, NEE.—A tornado recently passed over this place, shaking up the church building and damaging the parsonage. A piece of timber found its way into the bedroom, coming within six inches of the pastor's head.

SOUTH HADLEY FALLS, MASS.—Among questions considered by the men's class are these: What are the facts in regard to Christian Science? If you have \$100 for charity, how can you best spend it? What are the moral effects of theater-going? Are so-called "revivals" beneficial to the church? The American home—how shall it be preserved? Can a moral line be drawn in speculation? The last topic was peculiarly timely, coming just after the stock boom and crash in New York. A pastor's class for juniors is held weekly through the spring, including about 60 boys and girls, who are studying "the simple truths of our Christian faith" as formulated by the pastor.

Canon Gore says that when he begins to read a modern commentary on the Bible he is at no pains to ask what denomination the writer belongs to. He is confident that there is no better hope of increasing unity among Christians than the fact that Biblical scholarship is being furnished by so many men of so many bodies, and that their work is more and more independent and non-sectarian in tone, truth rather than search for proof of sectarian belief being the common ideal.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

HEALTHY BABIES  
ARE THOSE RAISED ON

**BORDEN'S**



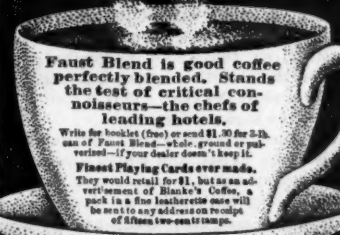
**EAGLE  
BRAND**

**CONDENSED MILK**

SEND "BABIES" A BOOK FOR  
FOR MOTHERS.

Borden's Condensed Milk Co., New York.

**Good Coffee**



Faust Blend is good coffee perfectly blended. Stands the test of critical connoisseurs—the chefs of leading hotels.

Write for booklet (free) or send \$1.30 for 3-lb. can of Faust Blend—whole, ground or pulverized—if your dealer doesn't keep it.

Finest Playing Cards ever made. They would retail for \$1, but as an advertisement of Blank's Coffee, a pack in a fine leatherette case will be sent to any address on receipt of fifteen two-cent stamps.

**Blank's Coffee** St. Louis



## Wilson's Rolling Partitions

For dividing church and school buildings. Sound-proof, air-tight. Made also with blackboard surface. A marvelous convenience, easily operated, very durable.

### Outside Venetians

combining blind and awning. Applied to any window, light and elegant, yet so strong that storms cannot harm them. Bronze Metal Tapes. Last for years. Also Inside Venetians and Rolling Steel Shutters. Mention this paper for free pamphlet. JAS. GODFREY WILSON, Patentee and Mfr. 5 W. 20th St., New York



## FOUR CHRISTIAN WORLD NUMBERS

Our Annual Coin Card offer has been announced to go into effect July 20. For 20 weeks we will send *The Congregationalist and Christian World* to a new name for only 25 cents in coin or stamps. This offer includes Four Christian World Numbers.

If the blank below, properly filled, is received before July 1, accompanied by 25 cents, we will supplement the Coin Card offer with this one.

### Publishers of *The Congregationalist*:

I inclose herewith 25 cents for 20 weeks' trial subscription, beginning July 20. Send to

Name \_\_\_\_\_

Town \_\_\_\_\_

State \_\_\_\_\_

Indorsed by \_\_\_\_\_

Address \_\_\_\_\_

NOTE. Names sent must be of persons who have not had the regular reading of this paper during the last two years

Address, THE CONGREGATIONALIST, 14 Beacon Street, Boston.

## The Business Outlook

The general trade situation has been adversely affected by unseasonable weather, especially in retail business. All lines of retailers have complained bitterly of the lack of trade, and as the spring season has practically gone by, they do not look for any considerable activity even should the weather become pleasant. The situation in textile industries is still a regrettable one, and the results are seen in the passing of dividends by several mills. The Fall River print cloths market has been further cut in price.

The iron and steel mills are running to their full capacity and several new plants have recently started up. New business in iron and steel, however, is not coming forward in so large a volume as has been expected.

Among manufacturers of boots and shoes some slight declension is to be noted. Several small shoe manufacturers are closed down ostensibly for the purpose of taking stock. Leather continues strong and active and hides are likewise firm. Raw cotton has advanced in the face of large receipts and reports of slow trade, but this advance is accounted for on the theory that the cotton crop this year will be poor in quantity and quality.

Railroad earnings continue to show comfortable increases even over last year, when traffic was very heavy, and the outlook is for a continued heavy business over the great railroad systems of the country.

Monetary rates are easy and are expected by bank men to continue so throughout the summer, or until harvesting commences in the West. Up to date the crop outlook is satisfactory, on the whole, although in some sections the condition is not what it should be at this time of the year. This is owing, however, to the backward spring.

As regards the speculative situation a more bullish tone exists, and while a resumption of the late speculative craze is not looked for, still the best authorities in New York are looking for a strong, steady market during the next sixty or ninety days. Of course developments as to the crop situation will play an important part in determining Wall Street valuations, but with good crops a resumption of the bull movement is looked for in August or September.

Locally there is also a better feeling with regard to copper mining shares. The successful completion of the Amalgamated Butte & Boston and Boston & Montana deal stimulated confidence here, and a greater disposition is noted to buy copper stocks.

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 31

Mrs. C. L. Goodell was welcomed after her absence of many months, and by her presence illustrated the blessedness of the communion of saints, of which she spoke.

Micronesia having a place in the calendar, extracts were given from letters received from the Misses Baldwin, at Ruk, who are "glad that God reigns, even over dark Ruk." Miss Wilson reports a good year in the girls' school at Kusale, the girls whom they had brought from the other islands having proved that they were well chosen and now promising to do good work as teachers, wives, or in any other capacity. Miss Olin has bravely carried on the boys' school in Kusale during the absence of Dr. Rife, and was anxiously awaiting his

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MURPHY—In Chester, Mass., May 18, Rev. Thos. D. Murphy, aged 63 yrs. He was engaged in home missionary work in New Mexico and California and held pastorates at Granby, Center Brook and Ivoryton, Ct., and since 1892 has been at Chester.

WASHBURN—In Medford, Mass., May 23, Elizabeth Howard, widow of John W. Washburn, aged 86 yrs.

return, when she might go back to the girls' school, where the force is insufficient for the need.

Miss Fensham of the American College for Girls in Constantinople gave an interesting account of the daily life in the college.

Charter Day and the Day of Prayer for Colleges are two marked days in the year. The motto of the college, *Dominus illuminatus mea*, evidently expresses the spirit which animates the faculty and which is constantly imparted to the students.

## A Child's View

And a Point for Parents

As Children's Sunday is next in our church calendar, it is pertinent that a word be said of one of the purifiers of the home—Christian literature. Always an important agent in child development, nothing has superseded it in value outside the Bible. What to do with the children on Sunday becomes a less troublesome question with such reading.

The religious press of our time occupies a large place in the catalogue and in meeting this home need. The presence of such a journal as *The Congregationalist* has a beneficent effect, as our correspondents recognize. A Mother writes:

"Please send the paper. There were such excellent things in the last issue that on account of my little child I will take it this year."

The specialty for children is the Conversation Corner of Mr. Martin, who fills his pages with most interesting matter of wonderful variety. The Home Department supplies suggestions of much value to the parents on behalf of the children.

And the little folk themselves are not unconscious of the offering which the paper makes them. To wit, from a Father:

"One of the unexpected results of the entrance of the Christian World into our home was the sermon preached thereon by Helen. She indulges in a sermon occasionally, and this particular afternoon called her audience, and, announcing her text, launched out: 'I want to speak to you of the Christian World, sometimes called The Congregationalist. It has stories for grown-up folks and stories for children and so do other papers. But those in the Christian World, sometimes called The Congregationalist, are best of all.'"

A paper which can secure such indorsement is worth knowing about. We will acquaint all your friends with it during 20 weeks for 25 cents. Note advertisement on page 939.

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.



## Down

the bad, but be just to the good. The Soap Powder which tries your patience isn't

PEARLINE—nor "same as." Don't be prejudiced against a good thing because the imitations are disappointing. PEARLINE is *The Soap Powder*—original, best, safest. It's success is the cause of the many imitations. 633

Established 1859.

J. S. Waterman & Sons,

**Funeral Undertakers and Embalmers**

2326 & 2328 Washington St.

Open Day and Night. . .

. . . Telephone, Roxbury 72 or 73.

Special rooms and all facilities connected with the establishment.

## A Wonderful Cure of Rheumatism

BY A NEW METHOD.

The old-fashioned idea of filling the stomach with drugs has been superseded by the Most Wonderful Medical Discovery of the new century, the

## Thermo-Ozone Generator.

Please note what a well-known resident of Worcester, Mass., says:

Worcester, Mass., Sept. 3, 1900.  
Thermo-Ozone Co., Boston, Mass.  
Dr. J. A. Beecher,

Dear Sir:—  
Please send to Moses Perry, 118 Vernon St., a generator and medicine case. I have been treating him for a very severe case of rheumatism in his left hand. He has not used his hand or closed his fingers for five months. The hand was swollen to twice the natural size. Today, after five treatments, the swelling is reduced more than one-half and he can close his fingers quite tight. He will probably consult you about a case of deafness in his family.

Yours truly,

ALBERT D. FLAGG.

The Ozone Generator is Used  
BY INDIVIDUALS AND FAMILIES  
In the Homes for Every-Day Ills.

This Treatment Will in Fever Cases Reduce the Pulse from 10 to 20 Beats Within One Hour.

Home treatment outfit includes Generator, Medicine Case with assortment of medicines, and a large book of 300 pp., by S. R. Beckwith, M. D., an eminent surgeon, physician and teacher, and the discoverer of this force.

J. A. BEECHER, M. D.,  
Consulting Physician.

Free Consultation Monday and Thursday from 10 to 12 A. M.

60-Page Circular sent free upon application.

**THERMO-OZONE CO.**

(New England Offices) 184 Boylston St., Boston  
Take Elevator.

## Financial

## 6% Per Annum

clear of taxes or other expenses, secured by FIRST MORTGAGES on farms worth three times the amount of the loan, in the Blue Grass and Corn Belt Regions of Missouri and Iowa. Never lost a dollar for a client in 22 years of business. Write for information and list of loans.

BEVERLY H. BONFOEY,

6 Main Street, UNIONVILLE, MISSOURI.

## WESTERN MORTGAGES

and FORECLOSED LANDS  
Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

## HUGH MAC RAE & CO.

BANKERS.

Investment Securities  
Wilmington, N. C.

Recommend the 7% Cumulative Preferred Stocks of Cotton Mills in the South for safety and for satisfactory interest returns. Invite correspondence.

## ONE MILLION Acres of Kansas Land WANTED.

6,000 correspondents assist us to dispose of it. No other real estate organization on earth can offer such facilities for reaching the man who has the cash and Wants to Buy. If you want to sell write at once and describe your land to

PERKINS & CO.,

Lawrence, Kansas.

## SAFE PAYING INVESTMENTS

FOR ANY SUM; in Real Estate; Gold Mortgages; Tax Certificates or Mining Shares. For particulars, address FIDELITY INVESTMENT CO., Tacoma, Wash.



# Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

## 32. A GARDEN FANTASY

(Fill the blanks with names of garden products that phonetically make sense.)

One morning \*\*\*\*, with a tassel on his cap and his cane and his blade by his side, while his silky beard blew in the wind, began to look about the garden for a wife. Soon he perceived \*\*\*\* climbing up to get a glimpse of him, so he \*\*\*\*\* courage to call out to her, "\*\*\*\*\* run away to Peru and get married!" But she only answered, "I \*\*\*\*\* with you, nor go to Peru, for I do not belong to the \*\*\*\* family."

Just then he perceived a fat earthworm making eyes at him, but as she was an earth-born creature, this only made him \*\*\*\*\* his nose at her and cry out, "I do not \*\*\*\*\* all to have a mash with you; nor am I acquainted with you, and yet I know your name, and could spell the whole family by putting one letter a sufficient number of times—for instance, if I should \*\*\*\*\* in a row, there you would be!" At this she only retorted: "What any one can see to admire in the creature of your choice \*\*\*\*\* me. She is a half-baked creature, and if any fellow so much as looks at her, her heart goes all to \*\*\*\*\* and I for my part have no acquaintance with her." "So, ho," he replied, "then you don't know \*\*\*\*\*!" "You think that a very \*\*\*\* remark," retorted she, "but my pa is rich, and when I want anything I just have \*\*\*\*\* off a few coupons and give me all I want." "You cannot stem the \*\*\*\*\* of my affections by your aspersions," replied the hero, "nor lessen my desire to \*\*\*\* with that dear creature. Indeed, if I had the \*\*\*\*\* such tales in your throat, they would be strangled before they were uttered." "Perhaps you think that (s)\*\*\*\*\* is not rude," replied she, as cool as a \*\*\*\*\* but you go off so suddenly I begin to think you belong to the \*\*\*\*\* family." At this he grew as hot as \*\*\*\*\* Another clinging creature, anxious to make peace and coming very near it, tried to divert them by saying, "You can also spell our family name with one letter—take any number of \*\*\*\*, and there we are." "You are very agreeable, though a trifle green," answered he, "but if I should \*\*\*\*\* by your name it would be sweet."

Well, he was bound \*\*\*\*\* and mate he did, for the gardener came out and helped the young couple come together. The hero gave his "black-eyed Susan" a loving caress, but there was still something needed to fully unite them. "The \*\*\*\*\* make that all right," said the cook, and she began to ply the handle. So they happily went to pot, and their married name was \*\*\*\*\*.

DOROTHEA.

## 33. TRANSPOSITION

Like blue ONES shining, her bright eyes TWO up at mamma with surprise;  
"A penny for your thoughts," she said;  
But mamma smiling shook her head.  
"No, little dear one; angels keep.  
I would not sell you care so cheap."

MYRTLE.

## 34. BLANKS

To fill the second blank, combine a preposition with the word used in the first blank.

1. We are \*\*\*\*, and \*\*\*\*\* of the same house. 2. Please get me a \*\*\*\*\* of paper, and \*\*\*\*\* the time. 3. She had \*\*\*\* enough to

maintain herself and still keep her fortune \*\*\*\*\*. 4. I have money in my \*\*\*\* pocket, ready to \*\*\*\*\*. 5. He has a \*\*\*\*\* of annoying people who \*\*\*\*\* his dwellings. 6. Though his \*\*\*\*\* is poor, he has a keen \*\*\*\*\* as to business affairs. 7. He is a \*\*\*\* old man, and he loves to \*\*\*\*\* the fresh air. 8. The mere sight of that \*\*\*\* should \*\*\*\*\* a man to better deeds. 9. If the child would be \*\*\*\*\* long enough, I am sure I could \*\*\*\*\* some good into his mind. EVA HAMILTON.

## 35. RIDDLE

'Tis the quarter of a pound;  
'Tis a circle, bright and round;  
Men have lost their souls to gain it;  
Some who had could not retain it.  
Thousands die that one may win it,  
Yet there's little comfort in it.  
To conclude: when all is done,  
Each of us possesses one.

M. C. S.

## ANSWERS

29. De Web's stewed.

30. SOLVER  
ORIOLE  
LINTEL  
VOTIVE  
ELEVEN  
RELENT

31. Springtide.

Acknowledgment is due for these recent answers received: From Nillor, Middletown Springs, Vt., 27; Ernest, Lawrence, Mass., 27, 28 in part; Mrs. P. H. D., 25; C. J. L., Cambridge, Mass., 27, 28 in part; E. J. B., East Barrington, N. H., 25, 26.

## The Church Prayer Meeting

Topic, June 9-15. Crumbling Characters. Ezek. 13: 8-16; Luke 12: 41-46; Heb. 3: 12, 13.

How undermined or weakened. How to rebuild them.

[See prayer meeting editorial.]

# B. T. Babbitt's Best Soap

Can't hurt the clothes, and doesn't hurt the hands. The top-notch of economical effectiveness. Does its work, does it well, the quickest and the easiest. There's the safety of certainty about it.

FINE SILVER WARE

Special orders carefully executed. Desirable Pieces for Wedding Gifts always in stock.

FOSTER & Co

32 WEST STREET, BOSTON

Fac-Simile of each box containing the genuine 1847 ROGERS BROS. GOODS.

Silver Plate that Wears.

Ask for "Catalogue No. 61 E." Address P. O. Box 574, Meriden, Conn., and you will receive a finely illustrated booklet of new designs.

Sold by leading dealers everywhere.

I am the tooth brush you hear so many speak about.

Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Adults' 25c. Youth's 15c. Children's 10c. By mail or at dealers'. Send for free booklet "Tooth Truths."

FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

PATENTED "Prophylactic" Tooth Brush

## ORNAMENTAL FENCE

25 designs, all steel. Handsome, durable. Cheaper than a wood fence. Special inducements to church and cemetery. Catalogue free. KOKOMO FENCE MACHINE CO., 431 North St., Kokomo, Indiana.



**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and \$1.00 at Druggists.

LET US START YOU! \$30 to \$40 Weekly and expenses. Men and Women—at home or traveling. Our agents and salesmen made over \$500,000.00 last year supplying enormous demand for our famous Quaker Bath Cabinet and appointing agents. Wonderful seller. No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC.

World Mfg. Co., 6 World Bld'g, Cincinnati, O.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



**CHURCH CARPETS**

AT MANUFACTURERS' PRICES. 658  
**JOHN H. PRAY & SONS CO.,**  
CARPETS AND UPHOLSTERY.  
WASHINGTON ST., BOSTON.  
OPP. BOYLSTON ST.



## A BAD FIT

makes the foot as sore as a quivering army pack mule. The animal's back is made sore by a slipping, poor-fitting pack. The foot is made sore by a slipping, ill-fitting shoe. Sorosis Shoes are perfect in fit—our salesmen will not allow you to leave the store with ill-fitting shoes. We are not satisfied to sell you one pair of shoes, we want you to be a devoted friend of the Sorosis.

## The Sorosis

are guaranteed by us because experience has proved that they satisfy our customers. For 36 years we have only sold such goods as we could conscientiously recommend, believing that a satisfied customer was the very best advertisement.

You know the price of Sorosis. Let us fit you this week.

## Shepard, Norwell & Co.

Winter Street and Temple Place,  
BOSTON

## GREAT JUNE SALE

A Positive Saving of 25 to 50%

## Muslin Underwear, Corsets, Petticoats, Shirt Waists and Dressing Sacques

Months have been spent in preparation for this great sale. Never before have we shown such a wonderful collection of seasonable and dependable merchandise at such low prices. Quality and workmanship considered, these values are absolutely the best—can be duplicated nowhere else in the city. All sale goods bear this label, which is a guarantee that the goods are made in non-sweat workrooms, under clean and healthful conditions, by experienced and well-paid operators.



## GILCHRIST CO.

Winter through to Washington Street, Boston

Burlington  
Route

## COLORADO

The one perfect spot in America for  
rest and health.

We have just published a Handbook of Colorado, telling all about the hotels, boarding houses and ranches, prices for board and nearby attractions. Send for a copy **today**.

Round-trip tickets Chicago to Colorado, good until October 31, sold every day for \$31.50. Some days for \$25.00. Kindly write or inquire at our office about through rates, sleeping-car berths, train time, etc.

W. J. O'MEARA, New England Passenger Agent, C. B. & Q. R. R.,  
306 Washington Street, Boston, Mass.

## What about Bible Stories for the Children?

Those who make a close study of the child mind tell us that for little children there is no form of instruction like the story, and certainly no stories are more charming than Bible stories, especially if told so that children can understand them.

## The Little Pilgrim

A Bible Story Paper for Children

gives each week a Bible story, beautifully illustrated, told in simple language by writers who know how to interest children.

It is one of the very best papers for distribution in the Primary Department of the Sunday School. 1st. Because it is just as handsome and attractive as any paper which is filled with miscellaneous pictures and stories. 2d. Because it is instructive as well as entertaining. Children who read it every week or have it read to them by their parents cannot grow up in total ignorance as to the principal Bible characters and events. 3d. It has questions on the stories and may be used as a lesson paper when desired, and is so used in many classes, especially when the regular International lesson is difficult for children.

Are you aware that we furnish enough copies to supply any Sunday School Primary Department one Sunday free of charge?

Why not experiment with them since it costs you nothing?

BOSTON

The Pilgrim Press

CHICAGO